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NEGLECTED AREAS IN AMERICA

OUR RURAL REGIONS

By the Reverend Frederick C. Elliott, Penney Farms, Florida

WILLIAM RAINEY HARPER once said that "America is the world's greatest mission field, because of what it is, and is to be." If this be true, then it must also be true that our Rural Regions demand our most thoughtful consideration, being as they are, the nursery of national and international idealism and the drill-ground of its most incorruptible manhood.

To avoid ambiguity, however, it should be said that we are not to regard all Rural Regions in America as being exclusively agricultural in their interests, or as being equally productive of a high type of idealism and character. The great Industries are creeping out over our highways of concrete and steel to rear ugly heads over once lovely villages, and fill the air with smoke and flame, where once was the scent of clover and orchards sweet with bloom. Of the 18,000 villages with a population of 2,500 or less, 4,000 are Industrial, and constitute a Rural Life problem which is in no way to be confused with that of any other group in America.

Beside the group just mentioned, there are discoverable in our Southland no less than four other groups, each of which should have the expert attention of the Christian sociologist. I refer to our Indians, many of whom are still sequestered in our jungle-like Everglades and most of whom are generally underprivileged and underfed. There are also thousands of isolated white families, dwelling amid dense forests of pine, eking out a parlous existence by rearing half-wild hogs, scrawny cattle and "garden sass". Occasionally they add a bit to the family income by hunting, trapping, "shinin", "turpentinin", or even "ketchin a few rattlers or gators." Churches there are at intervals, and ministers, sometimes lay-preachers and self-educated, but faithful men and called of God to a difficult but worthy task.

Then there is the ubiquitous Negro, sown like pepper over a tearful South, nine millions of them, still cheerfully serving wherever service is required, and ever lightening that service with a song.

But we must add to all these the

three million who dwell in the hill-country of our American Judea, three hundred thousand of whom are largely unlettered and untaught. And yet it is out of this same hill country that many of our mightiest evangelists have come, George S. Truett, George R. Stuart, Mark Matthews, Bob Jones and the Orrs. And it cheers one to be able to say that a whole host of potential leaders are being sent out every year from such noble institutions as Berea, Rayburn Gap, Cora Wilson Stuart's "Moonlight Schools", and a score of other denominational colleges, some of which have adopted the consistent principle of making the church school definitely Christian and truly tributary to the efficiency of the fostering body, something which cannot be truthfully said of all such institutions.

It is interesting to note that, backward as is the South economically and socially, it is religiously more stable than any other sector of our population. The whites are conservatively Protestant. The Mountaineers and the self-styled "Crackers" are sympathetic with the prevailing Protestantism round about them, while the black people have almost invariably adopted the faiths of their erstwhile masters.

The prevailing religious impulses in the South may be traced first of all to the Huguenots who fled from France upon the Revocation of the Edict of Nantes in 1685, and even more largely doubtless to the influx of Scotch and Irish after the paralyzing but unsuccessful siege of Londonderry in 1689. And these native impulses have been protected by the fact that the South has the largest percentage of native-born inhabitants to be found anywhere under the Stars and Stripes.

But returning to those Rural Regions best known and understood by most of us, we find being enacted there a spiritual tragedy only surpassed of its kind in those lands where intellectual freedom "ist verboten" or where God Himself has been exiled to Siberia. The tragedy is in this, that thousands of churches are being closed and their worshipers left without spiritual oversight, due to conditions difficult to analyze and still more difficult to remove. Some time since I discovered that during a period of fifteen years, no less than fifteen hundred churches had been disorganized in Iowa alone, most of them being in the agricultural districts. And we have no reason to believe that the process of dissolution is complete. Indeed there is every reason to believe that it is accentuated and accelerated by present conditions, rather than retarded.

There are many things which may interfere with the prosperity of the Rural church, or any church, for that matter. Its constituency may be decimated by removal. Its financial ability may thereby be reduced. The community may be handicapped by an irresponsive tenantry. The Minister may be altogether a misfit. The spiritual need may be quite unusual. The church may harbor "black sheep" even in official position. It may lack a sane system of finance —or any system whatsoever. There may be animosities which make united effort impossible. Some churches die because they have nev-

er definitely determined to live. They have no Program, no Aim. Of the twenty-five activities a well-ordered church may undertake, it has definitely determined on—*none!* They forget that few communities are willing to subscribe perennially to the budget of a church which does not declare in advance what it proposes to do with its funds. But saddest of all is the case of the church which dies from imbibing its own deadly brew of intolerance. The church which announces at its dedication its claim to inerrancy, has already signed its death warrant, to be served in the day of its dire need. Few communities, even in these fraternal days, are willing to leap to the rescue of a church which makes the terms of communion more exclusive than those which admitted the first disciples to the fellowship of our Lord. The Master's invitation to discipleship was simply "Follow Me"! And to that call responded Galileans, Samaritans and Jews. And, after the "Sun-Burst" of Pentecost, the company of believers was recruited by three thousand in a day, drawn from a motley multitude of pilgrims hailing from Parthia, Media, Elam and Mesopotamia, Judea, Cappadocia and Pontus in Asia, Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, strangers of Rome, Jews and proselytes, Cretes and Arabians! Among such a medley of believers, there was abundant room and occasion for theological difference and discussion; but even so, they maintained the "unity of the Spirit in the bond of peace". Above all else they exalted Christ who said, "I am the Way, the Truth and the Life". "All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out"! And the result of such fervent, united testimony, made conquest of the idolatrous Roman world in less than three hundred years. In view of all this how trivial the differences which are allowed to prevent the unification of the religious forces in any community, or in all the land!

It is true that religious prejudices are very tenacious and very deep, true also that the agriculturist is the typical individualist of all lands and of all ages. But the last three years of American politics have exploded the theory that farmers cannot learn to co-operate. When economic interests demand it, farmers of every faith sit cheek by jowl at the council table of expediency. But if as agriculturalists they can co-operate regarding the production of cotton and corn and hogs, how much more should they as Christians combine their most devoted efforts to save the Rural Church, the depositary of their most imperishable treasures! A Federated Church in city or country is no longer an anomalous and dangerous experiment. Many flourishing churches in city and country are fashioned on this plan. The era of federation and co-operation is at hand. Let the Church hail it and herald it as the *rapprochement* of the long delayed reign of God and the answer to the Master's agonizing prayer "That they all may be one; as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me"! And to such a denouement, Heaven and Earth shall resound with a great "Amen"!

PIONEERING AMONG THE LATINS OF FLORIDA

By the Rev. Walter B. Passiglia,* Tampa, Florida

Ybor City Mission

ONE of the most fertile fields for Christian evangelization to be found in all the Southland is the Latin section of Tampa, Florida, known as Ybor City. Here are to be found 40,000 people comprising Cubans, Spaniards and Italians. So interesting and quaint is this Latin colony that people from all parts of America come every year to visit picturesque Ybor City. One need not go to Spain, Cuba or Sicily to learn of the customs of the Latin people, for in this community you will find the people living exactly as they would if they were still in their mother country. Even though the third generation is now in this field we find them still adhering to the customs, languages and usages of their forebears. It is not unusual to find groups of children throughout Ybor City conversing either in Italian or Spanish, and up until the time they are ready to enter the public schools, these children know very little English. There is much more that could be said about the customs and mode of living of these people, but lack of space does not permit it.

It is in the very heart of Ybor City that the Presbyterian Church, U. S. maintains a Mission, and how sorely needed this Mission is, for within the very shadows of the church building are hundreds of children and young people who have never been connected with any church at any time. At a recent conference attended by the writer in which all of the Latin pastors of Tampa were gathered, it was revealed that less than five per cent of the total population of Ybor City are in any way connected with a church. Surely in the face of these appalling facts we are constrained to wonder what has happened to the missionary spirit of the evangelical churches.

That the people in this community are vitally interested in their spiritual welfare may be attested by the fact that within the space of six months hundreds of children, young people and adults have been touched through the ministry of this mission. The Holy Spirit has been at work transforming lives and revealing the saving grace of Jesus Christ. The response of the people to the preaching of the Gospel has been nothing short of amazing.

Ten months ago the mission was reorganized and the present pastor came upon the field to start his work. There were no religious services being held and the first task that befell the minister was the organizing of a Sabbath School. The children playing in the streets were the first to be invited to attend Sabbath School. As the church bell was tolled on the following Sabbath, boys and girls began to trickle

*The Reverend Mr. Passiglia is an Italian by birth, an American citizen by choice. He grew up in the Roman Catholic Church. His life story is most interesting. In just such a mission as he conducts he found Christ and dedicated his life to His service.

The work in which he is now engaged came to our attention while in Florida. Mr. Passiglia was one of the speakers on the program of the Florida Chain of Missionary Assemblies. We asked him to tell our readers of the particular work he is doing. As this work is somewhat different from our own we felt it would widen our horizon to know of the work of a sister denomination for Foreign Speaking people—Editor.

into the mission, and by the time the first hymn was sung, thirty-one children had gathered for the first Sabbath School session in many months. Singing heartily and listening attentively, the children soon caught the spirit and the meaning of divine worship. Their little faces beamed and it was readily seen that these children were hungering and thirsting for the inspiration and instruction that come through attending Sabbath School. From this humble beginning there has grown a Sabbath School that now has an enrollment of over two hundred and an average attendance of over one hundred and twenty. Teachers from the various Presbyterian Churches in the city are helping to make this school one of the finest in the locality. One of the most interesting characters in our Sabbath School is Panchita, a young blind woman, who upon hearing the pastor appeal to the members of the Sabbath School to do missionary work, promptly heeded the call by visiting in the neighborhood with the aid of one of the children. On the following Sabbath she was seen to be leading nine new children to the school. Such is the spirit that is being manifested by the members of this mission Sabbath School, and with such a spirit there is every hope that God will abundantly bless this phase of the work.

Soon after the Sabbath School was well established, a need was felt for a Sabbath morning worship service. There were many in the community who believed that this service could not be successful due to the fact that most of the people living in and around the mission do not know or understand the meaning of Sabbath observance. But trusting in the Lord and believing that his word would not return unto him void, the services were begun with thirty-eight adults present. We had hoped for twenty-five and God sent us thirty-eight. For many who came to this service it was the first time that they had entered a church in many, many years. One prominent business man made the remark after the close of this first service that he had not been inside of a church in forty years. He further stated that no one in all of these years had ever invited him to God's house. We have great hopes for this service and we firmly believe that God will send us many people to hear the preaching of his word. The plan is to make this service the cornerstone of all of the activities conducted in the mission.

It would be difficult to find a finer group of young people than are to be found in Ybor City. Bright, intelligent, courteous, responsive, are these young men and women who come to our Christian Endeavor Society. Manifesting a true missionary spirit this society has grown from a humble beginning of six members to a wide-awake group of fifty active members. Slowly but surely they are learning the meaning of worship, are taking places of leadership in the church and further acquainting themselves with the work of the Lord as it is being done by the Presbyterian Church. From this group there has come a young man who has dedi-

cated his life to the Christian ministry. He is now attending the University of Tampa where he plans to complete his college education and then go to one of our seminaries to take up his theological work. He has caught the vision of serving the Lord through the instrumentality of the mission. Who knows but that God will call many others even as he called this young man.

In order that the Gospel might be given to those who do not know English, a mid-week service is conducted in Spanish. While this group is not as large nor as active as the other groups mentioned above, a definite need is being filled by having this Spanish service. Many of the non-English speaking people of this community are learning of Jesus Christ through the medium of this mid-week prayer service.

For the first time in this history of the mission a Daily Vacation Bible School was conducted last summer. On the opening day crowds of children attended wondering what a vacation church school could offer them. As the program of worship, singing of hymns, Bible stories, memory verses, study of the catechism, sewing for girls, hand-work for boys got under way, these children received a blessing such as they had never had before. For many the Bible stories were altogether new to them. When the pastor asked one day how many owned a Bible or had read the Bible, only seven hands were raised from a crowd of one hundred and eighty-five. Here was a multitude of children living in Christian America and yet not having a knowledge of the greatest book of all, the Holy Bible. At the close of the three-week session, in which over two hundred and fifty children attended, with an average attendance of one hundred and forty-seven, a great closing program was arranged in which a review was given of all the work done by the school. Dozens of Bibles and New Testaments, which had come to us through the generosity of many of our Christian friends, were distributed to the children. Thus a move to put the word of God in the hands of every child that comes to the mission was started. So successful was our school that plans are under way now to have either a four or five-week session next summer.

The Saturday afternoon school was recently instituted because of a need felt by the pastor and Sabbath School teachers of the mission. Since the children know very little about the Bible it was thought that an additional Bible study period, together with the learning of Gospel hymns and memory verses, was needed. The response to this program has been most encouraging. The enrollment has reached over one hundred and never are there less than seventy in attendance. Sewing for girls and hand-work for boys is another attractive feature of the program. It is interesting to note that through the medium of this Saturday school many children have been enrolled in the Sabbath School.

The boys' work falls into three

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THE HUMAN STORY BACK OF OUR CROPS

By Miss Edith E. Lowry, National Director of Migrant Work,
Council of Women for Home Missions, New York

NINETEEN hundred twenty-seven—made $7,000 as a cotton farmer in Texas; 1928—broke even; 1929 — went in the hole; 1930—deeper; 1931—lost everything; 1932—hit the road; 1935—serving the farmers . . . as a 'fruit tramp'." This is the story of a fruit picker working with his family in California.

Depression, drought and dust-storms have driven hundreds of native white American families "to the road." They had had homes in Arkansas, Oklahoma, Missouri and nearby states, but now they follow the crops with the 2,000,000 migrant laborers — Italian, Polish, Negro, Russian, Portuguese, Mexican—who have been harvesting the crops for the nation for 40 years or more. With great courage they "pulled up stakes" and pushed on, determined to maintain their independence. "We haven't had to have no help yet. Lots of them have but we haven't," said pea pickers from Oklahoma. "Relief? I wouldn't have it no way it was fixed. All I want is a chance to make an honest living." Experiences in only a few crops soon dash their hopes and relief becomes the only alternative. "Livin'? It's kind of sorry. You work awhile; then lay up a little; then go broke, and then move." As Paul S. Taylor, Regional Labor Adviser, U. S. Resettlement Administration, says, "They are the human materials cruelly dislocated by the process of social erosion." An ex-cotton farmer, now a migrant laborer, concludes, "Somethin's radical wrong."

The sudden transition from farm owner to migratory farm laborer involved tragic adjustments and now as migrant laborers these folk are bewildered by experiences that long have been the lot of migrant laborers. Unfriendliness greets them at almost every point. Communities endure them but do not accept them. Schools, churches, recreation facilities, public health service, are not for them, the non-residents—and yet, at the same time, communities complain of the ignorance, the disorderliness and crime, and the disease and resultant danger of contagion, that prevail in migrant labor camps.

With the increase in migrancy has come an increase in "squatters camps," particularly in the southwest. They are one of the greatest health hazards to the migrant and to the community. In camps located on the property of the canner or grower, there is possibility of controlling sanitation through state authority—though only few states have such regulatory measures—but not so in "squatters' camps." As described by the California Division of Immigration and Housing:

"Groups of persons arrive at any community and start a camp. No provision is made for sanitation, water supply or even general camp cleanliness. Such housing accommodation as they may have is eked out

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The Migrant Work of the Council of Women for Home Missions is supported jointly by the Women's Missionary Societies of all denominations. Part of the offerings of the World day of Prayer are used for this work. Editor.

by wood, tin, or such cast-off material as can be obtained in the vicinity. A sorry picture is presented of a condition that threatens to be a serious menace to those communities where squatter camps exist. Moving the occupants away simply spreads the condition and local authorities are loath to act against people who came there in the hope of securing some employment. The division's attention has been called to a number of these squatter camps during the last winter, but has no legal authority to take remedial steps. . ."

Again the migrant says, and rightly, "Somethin's radical wrong."

With the continual drop in wages which before the depression were tragically low, it is impossible for even the more thrifty migrants to put aside savings for the "between-crops" season. Relief is inevitable. Almost insurmountable have been the problems in dealing with the Relief situation. It has been said, "It is the toughest relief problem the Government faces." These are a few angles:

1. Migrants are not residents of the communities where they work and many can claim no residence anywhere.

2. Fear exists lest relief to the migrant would mean subsidizing the seasonal industry.

3. Rainy seasons and intervals between crops in areas with a 12-month harvest season, mean long periods of enforced idleness.

4. The need of the migrant is often accumulative for many times he has been refused help because of non-residence, and so his need is often more acute than that of the resident.

5. The reluctance and refusal of the migrant, in sections of the country where the harvest season is not year-round, to go to the farms to pick because it means going off relief and great difficulty in getting back on relief when the picking season ends.

Going off relief is not the only factor. Indecent housing on the farms and unkept promises of "big money" have been their experience in some cases. In one section the following statement was presented to pickers: "The strawberry growers have offered to send trucks to various points to haul workers to the fields, and have promised to feed and house them while there. A good picker can average $1.50 to $2.00 per day, and that would be clear money."

A survey of this area, made by an investigator from the Relief Administration, revealed that "to make $2.00 a man must pick more than 130 quarts a day. In 17 groups of workers interviewed, the mean (half more, half less) was between 50 and 60 quarts a day. At 1½ cents a quart this means a daily wage of 75 to 90 cents. Only 5 had picked as much as 100 quarts on any one day. One picker laughed incredulously at the question of anyone picking 200 quarts a day. 'Nob'y ain't picked as high as 150 in 7 years,' she said. Out of the money made, food must be purchased and expenses paid at the worker's home in town. Food is usually bought at a grower's store where prices are high, or credit is arranged by the grower at a neighboring store.

Checks are cashed in at the end of the week and payment for food deducted."

To this, farmers in one state answered: "Gross returns to the growers have been 6½ cents a pint this season. . . . The growers would have to charge off 1 cent for the berry crates and boxes, ½ cent for fertilizer, ½ cent for cultivation, hoeing and other growing costs, and another ½ cent for taxes, interest on investment and other overhead charges. This totals 5 cents a pint for all costs, leaving 1½ cents a pint to the grower for his investment, risk, worry and labor. . . . With consumers in the cities demanding cheap food on the one hand, labor demanding higher pay and better living conditions on the other, it is impossible to satisfy both and stay in business."

Child labor is another evil in the situation for child labor laws have long exempted agriculture.

The migrant laborer is caught. "Somethin'" is "radical wrong" when the price paid for the production of food for a nation is so costly in human values. As the churches, in united effort through the Council of Women for Home Missions, tackle the problem, there are two emphases: one, a ministry to the migrant—physical and spiritual; the other, an attack on the social and economic injustices underlying the situation, trying to find the way by which the migrant can become economically independent and share in the cultural and spiritual privileges of organized community life. Each of these involves cooperation — cooperation of the churches of the different communions and a working together of the Church with local, state, national, and public and private agencies.

AT THE COMMUNITY CENTER

Five hundred pickers—men, women and children—were in camp for 8 weeks to pick and can beans and peas. At 6 a. m. the pickers were loaded into the trucks and were off to the field. Babies and children up to 8 years no longer had to be taken to the fields and "parked" at the end of the row while mother picked because a simple 4-room building had been converted by the canner into a community center. As the trucks pulled out of camp, 29 babies and children up to 8 years, some in tears, were adjusting themselves to this new procedure. Gradually, stuffed dogs, crayons, scissors, picture books and swings, began to have their attractions. All day these children stayed at the center, having great fun learning to worship, play and work together. At noon friends from the churches in town brought supplies for the lunch, each church being responsible for a week at a time. Lunch was like a party. Rest hour was not so popular —but they rested!

"Certain aims were always before us and were the standards for attainment:— God as Heavenly Father; nature as His handiwork; Christ as His Son; giving thanks to Him for His gifts; also developing habits of cleanliness in body, mind, speech, and action; developing character through good sportsmanship, sharing, courtesy; and their taste for good literature in poem, song and story.

"In the club work with the older group which occupied evenings and

rainy days, these aims were also kept as standards. The younger girls, 8 to 12, worked on several projects which contributed to the welfare and beauty of the center. They chose as a name for their club, the A. B. C. Club, 'All Be Clean.' The boys, 8 to 12, chose as their name, 'Cortland Cheerful Carpenters,' or C. C. C. Club. They made clothespin furniture for the doll house which was the big project.

"Sundays were outstanding days at the Cortland center. The children were often there until noon, but the program was different. In the afternoon from 30 to 40 children under 13 gathered around the organ for a worship service. The evening vesper service was well attended and there was a splendid spirit of worship and interest. Many, too shy to come in, stood around doors and windows to listen respectfully. Week by week, the attitude shown by the young people toward this service thrilled us more and more."

Christian community centers are maintained in the following areas: *Arkansas,* Judsonia; *California,* Hemet; *Delaware,* Houston; *Maryland,* Cambridge and Hurlock; *New Jersey,* Whitesbog and Pemberton; *New York,* Brant, Cortland, Hamilton and Homer; *Oregon,* Newberg.

RECREATION

Into the Puyallup Valley, Washington, known as the Berry Growing Center of the World, 10,000 migrant berry pickers come in normal seasons. The majority are high school boys and girls. Moral conditions were so serious a few years ago that the Chief of Police asked the help of the Council of Women for Home Missions. Recreation was the approach. The Summer gymnasium on Monday, Wednesday and Friday nights, and the North Puyallup school playground on Tuesday and Thursday nights, were the centers for the program. Posters announcing the programs of games, music, stunts and fun, for pickers were placed in stores, employment offices, chambers of commerce and the berry crate sheds. Growers trucked the young people to town for they were scattered over the valley, 15 miles long. Crowds came.

One day a group of Sumner young men, who had been pointed out as the village toughs troublesome and destructive, asked to be allowed to play, too. The gymnasium was already too crowded but these boys must receive consideration. A basketball game with the pickers was scheduled for the next Wednesday night and a half-hour period of games each week was the agreement. The following Wednesday the boys came and one brought his mother to show her appreciation as well as that of the boys. They were prompt, good sports and did not overstep in any way.

This type of program has been developed, also, on 4 tobacco plantations in *Connecticut,* at Bloomfield, Windsor and East Granby.

VACATION CHURCH SCHOOLS

In the Santa Clara Valley, *California,* at Alviso, Santa Clara and Sunnyvale, where nurseries are already maintained by the canners, a Vacation Church School makes possible religious education for the cannery children.

WITH THE NURSE

"The mortality rate in —— Valley has been reduced 60%," the local physician reported after one season's activity of the nurse in this area's migrant camps. "Now we can do preventive work and care for cases before they become tragedies," he continued.

In the beginning growers and communities had many reservations concerning the possibility of doing any effective work with migrants. There was as great a barrier between migrants and nurse as between community and nurse. Never before had anyone been friendly to the migrant without an ulterior motive. The mention of hospital terrified them. Through friendly visits and gentle persuasion confidence was established. Results became evident. Soon growers, local and county groups, helped finance the work. This past year they entirely financed one nurse for the five-month cotton picking season. The requests from new growers for nursing service made necessary a second nurse who is partly financed locally. Now these growers are providing housing far above the average. Case reports show that timely and skillful treatment has prevented permanent physical handicaps and even saved life. These results make clear that the work of helping the unreached is indispensable. It must go on.

Migrant mothers and girls are eager for health education. To small groups in the different camps, the nurse gives instruction in first-aid, baby care, and simple home nursing —those things which they are most likely to need. In a little children's group she shows them how to make individual first-aid kits which they can use for emergencies in their families. One enterprising youth, little Freddie Gonzales, made ten cents by putting mercurochrome and bandages, on his cousin and sister!

Cooperation with the school authorities is a part of the nurse's program in an effort to get the migrant children into school even though for only a few weeks.

Cooperation with State Emergency Relief authorities in the distribution of relief is another activity for the Council nurse knows as no one else the circumstances of each family.

Cooperation with Health Departments is also a part of her program. A grower who had improved his camp sanitation appealed to the Council nurse. "Say, Miss, I clean up my camp, have good garbage pits, and keep the toilets as clean as possible, yet on the other side of the fence the toilet has no roof, and there are no garbage pits or cans. Anything you can do about it?" The nurse assured him that she would report it to the State Housing and Immigration Division. In a few days the inspector investigated.

Story hours! "Because many of the children understood very little English, I tried various ways to help them understand the story. Finally, I made paper figures of people to place on the table as I went along. Afterward they could make their own figures and re-tell the story in their own words. When one 10-year-old boy was retelling the story of 'Let the little children come unto Me,' with the use of paper people, he

said, 'The men wanted to keep the children away, but Jesus said—' and he stumbled over the long verse he had just learned, but finally said, using words of his own vocabulary: 'Jesus said, "Let 'em come".' I pray I may never stand in their way!"

What is being accomplished in health and goodwill alone! One of the nurses, serving 20 camps, reports for 1 month:

New health calls	217
Old health calls	330
New treatments	179
Old treatments	82
Patients advised only	115
Other calls	85
Conference with growers	105
Conferences with doctors	17
Approximate mileage	1,700

Work of this type is underway in the following areas: *Arizona,* Peoria, Buckeye, Marionette; *California,* Mendota, Los Banos, Firebaugh, Dos Palos; Santa Rosa; Niles, Centerville; Decoto, Mission San Jose, Warm Springs, Irvington; Yolo County-Sacramento area; Kingsburg, Selma; *Texas,* Hidalgo County, Nueces County.

"It was the last day in one of the camps. Some were picking the last few rows. There was a long line-up in front of the office waiting for their pay. In camp almost all were rolling up bedding, taking down tents and packing the cars. A few with cars already loaded, as only these people know how to do it, were waiting patiently to get their checks, so they could be on their way to the next crop. For some it would be hops in Santa Rosa or prunes in the nearby vicinity; to others, grapes and cotton in the San Joaquin Valley." The nurse waved "adios," promising to see many of them "in cotton" in a few weeks.

So grateful are the mothers for all that is being done for their children! One of them said, "My God, it's the nicest thing anybody ever done!" At the close of one season, a group of mothers, who had earned 20c a bushel for picking peas, sent a gift of $3.00 to the girls on the center staff with this note:

"Just a token in appreciation for all you've done for us and our children.

Mrs. Rose	Mrs. Fortunata
Mrs. Clementine	Mrs. Mary
Mrs. Minnie	Mrs. Fannie
Mrs. Catherine	Mrs. Anna
Mrs. Isola	Mrs. Angelina

"P. S. Thank you for everything."

Progress has been made but a tremendous work is ahead. Thousands of migrants in the west, "in nuts," "in melons," "in onions," need help. The great area from the Gulf of Mexico to the Great Lakes is asking the Council to help get work underway for the migrants in those states. In the east, one of the neediest fields is "in oysters" in South Jersey. Two years ago, budget cuts meant the closing of work well begun in this field. Here are one thousand Negro migrants shucking oysters, housed in crowded, barren, flimsy shacks during the bleak, winter months. Immorality and crime result. Discrimination is their lot because they are Negro and because they are migrants. A community program providing for the care

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THE CHALLENGE OF JEWRY TO THE CHRISTIAN CHURCH

By Conrad Hoffman, Jr.

I DEFY any Christian to indicate any moral, ethical, or spiritual lack in Judaism that is possible of supply in Christian life."

This statement was made by a rabbi in the United States. The four and one-half million Jews of America who live in our midst as neighbors in our church parishes in some 9,712 cities and communities more or less agree with the implications of this challenge.

On the other hand, various spiritual leaders of Jewry in recent years have made most appreciative appraisals of Jesus Christ and the influence of Christianity in the religious life and history of mankind. Usually such appraisals are heralded and welcomed by Christian leaders as evidence of a gradual bridging of the gap between Judaism and Christianity. All too frequently the fact is overlooked that such Jewish appraisals of Jesus Christ merely accept Jesus the man, but reject Christ, the Son of God. In that respect they are virtually in agreement with the humanistic interpretations of Jesus Christ, but as such challenge the essential faith in the divinity of Christ as held by Christians.

Such facts compel the Christian Church to consider anew her attitudes, relationships, and responsibility to the Jews. Hitler's anti-Semitism has only increased the need for such consideration. It demands action, for anti-Semitism is an utter denial of the spirit and teachings of Jesus Christ as well as a violation of human personality which is held sacred by Christ. Christendom must be made to realize that if it does not combat the present incipient anti-Jewish feeling on the increase everywhere, as well as its causes, it will soon have to combat violent anti-Semitism and its consequences. It is therefore urgent and important to promote proper education within Christian circles so that a right understanding of the Jewish problem may evolve.

Recognition of Jewish evangelism as a church responsibility is rare. However, there are notable exceptions. The Church of Scotland, for instance, has made Jewish evangelistic effort an integral part of her missionary program. So too, have the Presbyterian Church in Ireland and the Presbyterian and Lutheran Churches in America. The Church of England in Canada is actively engaged in Jewish missionary work. The United Lutheran Women's Missionary Society prepared a special course of studies dealing with the Jewish problem based on "The Jew and the World Ferment" by Basil Mathews. The Woman's Auxiliary of the Church of England in Canada has also conducted such a study course, which has aroused considerable interest.

Such educational programs must be supplemented by increased responsibility for the Christian approach to the Jews, either through the special centers of missions which the various denominations maintain, or through the parochial approach to the Jews such as is being fostered in Philadelphia by the Lutheran Church. Such parochial approach

must proceed from the cultivation of neighborliness and friendship with the Jews residing in the parish. They should be invited and welcomed to the church itself.

All this demands right attitudes. There are many persons who criticize the Jew as unscrupulous, dishonest, and worse, but such should remember that if these traits of character actually exist, they are very largely the result of the persecution meted out to the Jew through the centuries. The restrictions and discrimination of centuries have greatly enhanced and exaggerated inherent traits and added others to the Jew, for all of which the Jew is now condemned. If he is an undesirable neighbor, we should realize that not persecution but sincere Christian neighborliness alone will make him a better and more desirable neighbor.

Here and there individual local churches or church societies and committees conduct Jewish missionary activity, but their number is few. On the other hand, there are many independent Jewish missions which, while not under church control or supervision, nonetheless derive the bulk of their support by solicitation of funds in individual local churches of the various denominations. Unfortunately there is little co-ordination between these independent agencies, indeed ofttimes unworthy competition prevails. However meritorious such individual agencies may be, their collective strength and influence is minimal in the face of the scope and extent of the task. It will be readily recognized that there are conditions where specialized individual efforts are necessary and are the only way of dealing with the challenge. But increasingly, as the Jew scatters far and wide and becomes a resident of our church parishes, the church corporately must be responsible for the work on behalf of the Christian approach to the Jews and must function through certain existing agencies as well as through its local parish.

Recently a Presbyterian Hebrew Christian Church was organized in Chicago. This has grown out of the Peniel Community Center, established fifteen years ago in that city. This Center was instrumental in winning to Christ about two hundred and fifty Jews. Most of these had been received into the membership of various neighboring churches. However, in these churches they missed the warm Christian fellowship of their own group in Peniel and it was therefore determined to establish the first Presbyterian Hebrew Christian Church.

We firmly believe that the Jew, as everyone else, needs Jesus Christ. If the Jew does not need Christ then no other people in the world necessarily need Him. However fine Judaism is, it is like a flower bulb without the blossom. No matter how perfect that bulb may be it has failed of its complete and essential function until it has produced its blossom. And in the case of Judaism we believe that blossom to be Jesus Christ.

Our Christian approach to the Jew must under no circumstances be prompted by a sense of superiority but rather by a deep sense of great debt and sincere repentance. Let us who call ourselves Christian prove ourselves Christian, prove ourselves

worthy of that name and endeavor to reveal in our daily witness something of the transforming power of Christ in the lives of men. Only as we reveal such power is it likely that our Jewish neighbors will be attracted to the point of investigating Jesus Christ and thereby given the possibility of discovering that He is their Messiah as our Christ.

Jewry is in a state of crisis. Racially, nationally, economically, intellectually, and spiritually it is confronted with perplexing conflicts and cross-currents. Judaism is losing the Jew religiously. Can Jewry retain the Jew racially even with Zionism as an aid? Assimilating, disintegrating forces are at work which become more effective and corrosive as the religious anchorage of Jewry weakens. This process is all the more rapid in America now that immigration of the intensely orthodox Jews from eastern Europe is reduced to a minimum by virtue of the new restrictions on immigration.

If we are to credit Jewish sources of information, some sixty to eighty per cent. of all Jews in America have severed their religious affiliation to the synagogues, whether of the orthodox, conservative, or reform type. What is to become of such foot-loose Jews? Oftimes they become militant opponents of religion, and fall prey to materialistic atheism. For many neo-paganism looms. Some find spiritual satisfaction in some one of the many modern cults. Others of these are drawn to a consideration of the Christian faith. Alas! how rarely do they find convincing witness of the power of the Christian faith in the lives of their Christian neighbors. Rightly they ask, "What do ye more!" All too frequently they are repelled rather than attracted by what they see of the manifestations of the Christian faith in the lives about them and in the treatment meted out to them by the so-called followers of the Christian faith. It is because of these facts that we appeal to the Church. What responsibility, if any, has the Church to these Jewish neighbors in her midst? Has the Church any message for those in spiritual need? Has she "good news" not only for the non-Jew but also for the Jew? Our Jewish neighbors who are without Jesus Christ, by their very omni-presence in our midst, challenge us as Christians. "Is the manner of our life worthy of the Gospel of Jesus Christ?" Are we any better neighbors because of the faith we profess? Surely such is the implication of the rabbi's challenge quoted above.

THE HUMAN STORY BACK OF OUR CROPS

(Continued from page 570)

of the little children in the daytime and leadership for the young people and adults in leisure hours, is the need—a five-months' project which would mean continuing work with many families already touched in earlier crop seasons. Three hundred dollars a month would provide the staff and equipment.

How will you express your gratitude to these who pick the beans, the peas, the cranberries, that are on your dinner table throughout the year?

SUGGESTED DEVOTIONAL SERVICE

By Elsie Wehling Fulton

Central Theme for year beginning April, 1936: CHRIST'S WORK AND OURS

CALL TO DEVOTION FOR JULY: PERSONAL TESTIMONY

A Call to Worship by Leader: Hebrews 4:14-16.

Opening Song: Bible Songs Hymnal No. 61.

Leader: Paul, in his letter to Timothy, says, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Jesus Himself said many things which showed His consciousness of His own divine power and of His divine mission. Let us listen to His words:

(Have the following references read: John 16:28; John 10:10; John 15:1; John 6:35; John 8:12; John 10:14; John 9:4; Luke 19:10; John 12:32; John 14:6; and Matt. 28:18-20.)

Leader: Thus did Jesus speak of Himself. Now, how did His first disciples bear testimony to Jesus' revelation of Himself to them? What, specifically, did some of them say?

(Have each of the following testimonies read.)

John—"We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Andrew—"We have found the Messias, which is, being interpreted, the Christ."

Philip—"We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

Nathaniel—"Rabbi, Thou art the Son of God; Thou art the King of Israel."

Peter—"Thou art the Christ, the Son of the living God."

Samaritan Woman — "Come, see a man, which told me all things that ever I did: is not this the Christ?"

Thomas—"My Lord and my God."

Paul—"Thou art God over all and blessed forever."

Leader: Jesus definitely directed His disciples to take up the work of personal testimony. "He ordained twelve, that they should be with Him, and that He might send them forth to preach." Later He sent out a greater number of disciples, two by two. The members of the early Church understood and accepted the obligation to testify as binding upon them; for example, in the persecution following the martyrdom of Stephen, "they that were scattered abroad went every where preaching the Word."

Thus it was Jesus' own plan that the Gospel should be promulgated by human agency. Once to a grateful disciple, Jesus said, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." And that disciple "departed and began to publish in Decapolis how great things Jesus had done for him."

On this particular visit to the district in which that disciple lived, Jesus had been invited to leave. On His next visit, He was not invited to leave. On the contrary, great numbers were following him. Is it not probable that the testimony of that one disciple had changed the popular attitude toward Jesus? In this, we may properly find commission and encouragement to take up, or continue, the work among the needy of our own land.

Prayer: For the neglected peoples in America.

TEMPERANCE WORK IN EGYPT

American Mission,
Assiut, Egypt.
February 14, 1936.

Dear Friends:

IT was kind of so many of you to write us during the year. We feel sure that your interest and prayers have had a share in bringing us some very special blesings. The enclosed report will give an idea of the lines followed against drink and drugs.

Our most recent cause for gratitude is an invitation to share in the display of the Egyptian Temperance Society at the Royal Agricultural Exposition to be held in Cairo February 15—March 31. We are sending an exhibit of posters, object lessons, and plant test-tube experiments similar to a permanent exhibit at the College. These will be explained by our demonstrator who hopes to show the lantern pictures.

The National W.C.T.U. convention in Assiut last February was a very successful piece of propaganda. The governor of the province lent his patronage and attended both of the evening tent meetings. The high spots were his address and those of our president, Mrs. Azer Goubran, of a prominent Moslem journalist and educator, Mrs. Nazali Hakim, and of the well-known Mrs. Fahmy Wissa. A beautiful pageant depicted temperance work around the world. Such throngs as attended these meetings! Did you ever see people trying to scale an iron gate to get into a temperance meeting? Literally hundreds had to be turned away!

If the report of the stereopticon is to mean more than so many statistics, the imagination must color the figures. Can you picture the workers, Christian young men, graduates of Assiut College, in their European suits and red tarboushes, starting off to one of the villages? Perhaps they are on donkeys with the lantern box in front, perhaps crowded into third class railway coaches, or busses, perhaps having to make the journey on foot through the sand escorted by a company of villagers, armed with sticks and guns to keep off the "wild beasts"—hyenas. Can you picture the crowd gathered in some open spot where there is a wall on which the screen may be hung? Small boys clapping their hands and shouting for the lanterns, old men wondering if this is really magic, people sitting with their noses almost touching the curtain in a mistaken effort to "see better," a man trying to put out his hands and grasp the figures on the screen, another becoming so angry at the addict who steals his wife's last piece of gold to pawn for drugs, that he throws a stone at the picture knocking down the curtain, men whose yellow pinched features, glassy eyes, and trembling knotted fingers tell the story of advanced addiction—hundreds, thousands of people without God and without Christ. Who could fail to have compassion on them? The lanterns visited 314 towns and hamlets last year, 50,000 more such places are waiting to be reached. When? How?

What of the results? Staying only one night in a village as our helpers usually do, it is not easy to

estimate, though echoes from here and there encourage us to believe that the results are far past our realization. Certainly barriers of fanaticism and prejudice between Christian and Moslem are being broken down. Villagers are given a wholesome topic of conversation for days and even weeks to come. Young people are warned against beginning a life of intemperance and drunkards are reclaimed. Interest and enthusiasm are aroused amongst individuals and clubs, if we may judge by the number of letters that ask us, "What can we do for temperance?" There is great need for Christian leaders to direct lines of activity for the pent-up force of youthful endeavor, to help people to see the dire need around them and, seeing, to help meet it.

We realize anew the influence exerted by the students and teachers, past and present, of these Christian schools. Literature taken to Synod through the pastors quickly reaches all their parishes; a Girls' College student, as wife of a doctor, distributes large quantities of leaflets; teachers help with translation; students and alumni spread the message, yet, "What are they among so many?"

You have doubtless been reading of the unrest among students. We are grateful that the College student body of nearly six hundred is going quietly about lessons in spite of the disturbances outside.

Just before Christmas forty-three young men and women from the College and the Pressly Memorial Institute made public confession of Christ. It was inspiring to see these young people rise as their names were called and thus publicly enlist in the Lord's cause. But even as we rejoice in these our hearts are wrung by the thought of millions of other young men and women, equally worth saving, who are still without a Saviour and Guide.

(*Mrs. M. C.*) *Elma T. McFeeters*

(*Mrs. F. S.*) *Loretta M. Hoyman*

"WHAT SHALL I RENDER?"

At the Thank Offering service of Philadelphia Presbyterial, a pageant of unusual interest—"What Shall I Render?" was given by the Y. W. and Junior societies of the Wynnfield Church, assisted by others.

The "Voice of Scripture" and the "Spirit of Witness" told the Gospel story. "Evangel" declared that the United Presbyterian Church was carrying the Gospel to many lands, and "The Spirit of Missions," together with her stewards, showed what had been accomplished through evangelism, healing, and education. Then "The Spirit of Thank Offering" told briefly the story of the first thank offering. A resume of the work done by the Women's Societies, the Young Women's Societies, and the Juniors, was given by a representative of each group, and the need for greater service was revealed. As though in response to this call, the thank offering bearers went forward to present for dedication the offerings. The total contribution was $6,327.82.

TEMPERANCE BOOTH AT THE CAIRO EXPOSITION

A UNIQUE opportunity came to the Egyptian W.C.T.U. when Dr. Galwash, secretary of the Egyptian Temperance Association, (Moslem) invited our society to share in his booth at the Egyptian Agricultural and Industrial Exposition which has been held in Cairo from February 15 to April 15, 1936. To have a display at this Exposition had been a desire of our hearts but the difficulties had seemed insurmountable until this invitation made the way plain.

Reed Effendi Zachary, our lecturer, was recalled from his lantern tour to the South, materials were selected and packed, lantern equipment was overhauled, new slogans were written, and on the noon train February 12, Reed Effendi set out for Cairo on what seemed a great adventure in propaganda and cooperation.

Nor were our hopes disappointed. Reed was welcomed as a fellow worker and given good facilities for displaying his temperance wares alongside of some very excellent posters belonging to the Dr. Galwash society, and specimens lent by the Department of Public Health demonstrating the effect of alcohol on various organs of the body.

Our share in the exhibit was suggested by the W. C. T. U. room at the Chicago "Century of Progress." The place of prominence was given to a large poster showing that the same characteristics that make alcohol useful outside the body in manufacturing furniture and textiles make it dangerous when taken inside the body as a beverage. Explanations centered around the slogan, "Alcohol looks like water, but acts like fire." Supplementary to this were test-tube experiments, showing the hardening and dehydrating action of alcohol, and plant and germination experiments showing the effect of alcohol on living tissues. Astonishing that four per cent alcohol solution can kill a geranium plant in a week!

An exhibit of object lessons, consisting of traps, balances, rusty pans, broken airplanes, etc., provoked thought and suggested lessons on the economic and practical, as well as moral, results of indulgence in alcohol and other narcotics. Every evening stereopticon pictures have been shown telling the temperance story in their own forceful and interesting way.

Crowds varying from 200 to 2000 per day visited the booth, and showed an intelligent interest in the explanations. Many distinguished visitors were among them. Prince Omar Tousson paid a visit to the exhibit and gave it his endorsement. Wezirs, and officials of all ranks and from all parts of Egypt, as well as tourists from Arabia, Persia, Palestine, and the Sudan, heard the message and carried away literature.

May the God who has given the opportunity for this temperance seed sowing, bless it to the glory of His Name!

Mrs. M. C. McFeeters.

FIFTY GOLDEN YEARS OF PHILADELPHIA PRESBYTERIAL

By Mrs. S. E. McGowan, Philadelphia, Pa.

THE Fiftieth Annual Meeting of the Women's Missionary Society of the Philadelphia Presbyterial was held on April 14th in the Norris Square Church where Dr. L. E. Rife is pastor.

Mrs. Jno. McClure presided over one of the largest United Presbyterian meetings ever held in Philadelphia. The theme of the Convention was "To the Glory of God." The afternoon session was opened with devotionals led by Miss Mame Smith. Following the devotionals many very encouraging reports were given. The Magazine Secretary, Mrs. W. Hufnal, reported ninety-five new subscriptions to *The Womens Missionary Magazine.*

One of the objectives of the Jubilee was the raising of three hundred dollars to make a life director. The honor was given to Mrs. Sarah Crowe Parker who has been an active and inspiring member of the Presbyterial for fifty years. She is the daughter of the late Dr. James Crowe who spent all his ministry as pastor of the Norris Square Church.

After the presentation the women of the Presbytery, led by Dr. Rife, sang the Twenty-third Psalm unaccompanied by the organ.

Dr. R. W. Caldwell of the Foreign Board brought greetings as did Mrs. Jno. Beatty of the Interdenominational Union. Other greetings were read from Miss Jennie Wallace of the Women's Board, Mrs. Mary Getty Davis of the New York Presbytery and Miss Meda Reynolds of Frenchburg.

Six past presidents were presented to the ladies of the Presbytery. Each gave the dates of her administration and told of the outstanding events while she was in office. One of the most entertaining talks was given by Mrs. Mary Getty who has been a member of the Presbyterial for fifty years, has served for seventeen years as "Salary Secretary" and was president twice. As each president finished speaking, Mrs. Geo. Royle, who was in charge of the celebration, presented her with a lovely old fashioned bouquet.

Messages from past presidents, who could not be present, were read.

Mrs. Emma Crowe Apple, a daughter of the late Mrs. Chas. Crowe, president of the twenty-fifth celebration, sang a solo.

At the close of the afternoon session Mrs. Sarah Parker, acting for the Executive Committee, presented Mrs. Jno. McClure with a beautiful pin in recognition of her loyal and untiring service as president of the Philadelphia Presbyterial, an office which she held for four years.

"Golden Years," a pageant written and directed by Mrs. Mary Lee Rife Lerch, was presented at the evening session. It consisted of three parts, "The Birth" in which it was shown how God has honored women throughout the ages; "The Growth"

(Continued on page 582)

DR. AND MRS. H. L. FINLEY

Two Greathearts

By Mrs. H. E. Philips, on Furlough, Pittsburgh, Pa.

DOCTOR Finley was a devoted husband and a wonderful father to his children. Those of us who knew him best were always impressed with the fact that he was preeminently a family man. But Doctor Finley was a physician and like all conscientious doctors his life was devoted to his profession. When a call came into the hospital for his services in a home, perhaps in some distant village, no account was taken of the hour of the day or night, nor of the social position of the family who called him. When a doctor was needed he was always ready to meet that need if within his power.

When it became necessary for the Finley children to return to America to continue their education it seemed best for Mrs. Finley to return with them and for the father to remain at his post in Assiut. Those were lonesome years and this prolonged separation meant a tremendous sacrifice for them both and especially for Dr. Finley because his wife had always been such a tower of strength to him even in his professional life. Many doctors consider it unethical to discuss their patients and problems connected with their work *in the home.* Such was not the case with Dr. Finley. Mrs. Finley shared with her husband in his care and anxiety over his patients. When possible she visited with them in the wards of the hospital and always she prayed for them.

The poor and unfortunate always found friends in Dr. and Mrs. Finley. Space forbids that we mention all those whom we know and how many there were of little children and young people whose names we do not even know who were blessed by their ministry of love.

There is Faiga, whose mother died in the hospital leaving this tiny undernourished babe with small chance for life until Mrs. Finley took her into her own home and cared for her as for one of her own children. It was only when the Finleys left Egypt nine years later that they gave over the care of this now bright healthy child to the care of the Mission boarding school in Assiut and even then they made provision for her boarding, tuition and clothing.

Then there is Fikri whom the Finleys supported throughout college and seminary courses and who now is doing a splendid piece of work as a pastor in one of the Evangelical churches in upper Egypt.

Sara was a poor and lonely girl with a difficult disposition but Mrs. Finley became her friend and took the girl to her home where she served them faithfully till her death a few years ago.

Ahmad and Ernest, Sudanese boys, were given work in the hospital during their summer vacations so that they could pay their college tuition in the winter time.

Mrs. Finley usually had one or two girls in school for whom she provided clothes and tuition. We shall never know how many there are who have

been befriended by the Finleys and who feel a deep sense of loss as they grieve over their home going.

Dr. and Mrs. Finley were loved and respected by the rich as well as by the poor. They were always welcome and honoured guests in the homes of the well-to-do. When Dr. and Mrs. Finley finally came to the decision that it was best for them to leave Egypt and to answer the call for help in India a long and expensive cable was sent to our Foreign Board of Missions by some of these wealthy friends asking that the appointment be cancelled and that the Finleys continue to serve in the hospital at Assiut.

Being a physician Dr. Finley must have known of the gravity of his own physical condition long before he told his family or friends. A letter which we received from him only a short time before Mrs. Finley's death was filled with expressions of courage and gratitude to God for all his goodness but there was no mention of his own suffering. More than once we have heard Dr. Finley express deep regret that because of lack of time and his limitations in the Arabic language he had not been able to do as much evangelistic work among his patients as he had hoped to do when he undertook Missionary service in Egypt but we are confident that he heard no word of censure when he stood before his Master. We are sure that he must have heard "Well done good and faithful servant" and, "Come ye blessed of my Father—I was sick and you visited me."

"Lovely and Pleasant in Their Lives"

By Lowrie and Margaret Anderson, Omdurman, Sudan, on Furlough, Pittsburgh, Pa.

To put into writing one's impressions of Dr. and Mrs. Finley is difficult indeed. Theirs was so rich a life, and words that have deep meaning to us who knew them may mean little indeed to those not so privileged as we. Yet because they meant so much to us, we feel that perhaps our feeble words will bring some measure of blessing to others. Humble Christians that they were, they brought joy and power to thousands of persons, and their works follow them.

On the eleventh of February at the home of her daughter in Taxila, India, Mrs. H. L. Finley passed away. For months cancer had slowly sapped her strength, and when she went it was but from sleep to deeper sleep. Her courage and cheerfulness never deserted her. She, who her whole life had brought comfort and strength to those in need, found comfort and strength to be her portion those days of physical weakness and pain. For her "at even time there was light." She requested that at her funeral the dominant note should be Victory. At the time of her funeral service, Dr. Finley lay in a bed in the next room, worn out and ill. Nursing his wife by night, and attending to his hospital duties by day had taken their toll of his strength. For weeks he had hidden from all save a fellow physician knowledge of a racking pain whose origin he (correctly) diagnosed as cancer. For her sake he maintained his cheerfulness to the last, that no

burden should be added to her last days. Then, when she was gone, the inevitable reaction set in. High hopes were entertained for an operation, but it was already too late. A fortnight after the operation pneumonia developed; a month and a day after Mrs. Finley died Dr. Finley followed. "They were lovely and pleasant in their lives, and in their death they were not divided." At the time they were planning to retire, an emergency called them from Assiut to India. In India their bodies rest, but in India and the Sudan, in Ethiopia and America, and above all in Egypt the benediction of their lives lives on.

For thirty years Dr. and Mrs. Finley lived and labored in Egypt. No doctor in Assiut was more widely known nor more greatly loved. His colleagues named him "Doctor for Moslems" because of his wide acquaintance among the Mohammedans of the city, and because great numbers of them requested his service. The wealthy welcomed him as their physician; but the poor, the down-trodden the unfortunate knew they had first claim upon his sympathy and time. Day or night he was at their call; he could not resist the cry of need. He wished many times that his duties might have been less, so that he could have better learned the language, and more easily witnessed to his Lord. Before he had learned a syllable he knew their language. He loved them—and they knew it and responded to his love. By his lips, and through his life he spoke of Christ. He was an epistle of Christ which even the most illiterate peasant could read and understand.

Part counterpart, part complement—Mrs. Finley shared in the work and success of Dr. Finley. Through the years her home has proved a haven of joy and blessing. Egyptian men and women rich and poor knew her as friend. The peasant's wife and the landowner's fine lady rejoiced in her affection and came to draw from her rich store of sympathy and strength. Many missionaries, of whom we may be chief, have cause to remember with gratitude her generosity, her sincerity, her sympathy in time of trial, and her frank and wise guidance. Hers was "The Home with the Open Door." Few who entered left it without a real blessing. Father and Mother were they to us during the months we were privileged to spend with them. In Assiut their home was home to us. Even today houses and streets in that city are stamped with indelible memories of happy experiences and blessings inextricably bound up in our memories of Dr. and Mrs. Finley.

In Assiut town and college, in the neighboring villages and cities live today a "Finley Hanna," a "Finley Mangarious," a "Finley Iskander," and many another Egyptian boy named "Finley" in gratitude and love. In many parts of Egypt men and women, boys and girls, preachers, teachers, homemakers owe their education and their usefulness in life to Dr. and Mrs. Finley. Three of their own children in Christian service — Elizabeth in India, Leander in the Sudan, and Da Costa in

the Sudan and America, bear testimony to the contagion of the Christian lives of their parents.

In a remote section of the Sudan, far removed from Assiut we met a woman who knew Dr. and Mrs. Finley. "They are angels" she enthused. Angels? No, but something finer. They were great-hearted, full-blooded, vigorous, beautiful humans who lived for Christ and in Christ and with Christ. As they walked through life they brought blessing and joy wherever they went, and touched thousands of souls with the healing touch of Christ. They lived—are living—a life that knows no end.

PIONEERING AMONG THE LATINS OF FLORIDA

(Continued from page 564)

groups: An organized Boy Scout Troop, with sixteen active members, two junior boys clubs and senior athletic organization. These clubs are proving a boon towards reducing general mischief in the community. This phase of the work is supervised by one of our own young men.

One of the blessings of the mission has been the large number of senior girls who have recently begun to attend the religious services. Some weeks ago the pastor's wife invited five of these girls to meet with her and help organize a club. As the club got under way with a program combining educational and religious features, the enthusiasm manifested by these few members was such that they went forth and invited other girls to join their circle. Today there are more than twenty-five in this group and most of them are either in Sabbath School, Church or Christian Endeavor. It is hoped that within a few years an auxiliary can be organized, thus a new step will have been instituted towards giving the mission an organization which is so beloved by the church.

Surely in the few months that we have been here God has blessed the efforts that have been put forth. We believe that the future has in store for us even greater blessings than have been ours. We ask your prayers and your interest in this field in which the Protestant Church has the privilege of laboring.

FIFTY GOLDEN YEARS OF PHILADELPHIA PRESBYTERIAL

(Continued from page 578)

in which the progress made in the past fifty years was shown, and "The Future" giving the challenge, the pledge and the vision of mission work in the future. The entire assemblage brought the Pageant to a close by singing "Christ Shall Have Dominion over Land and Sea."

Sixty-five delegates were present from Wilmington, Baltimore and Washington.

The Convention was one which will long be remembered by those who attended.

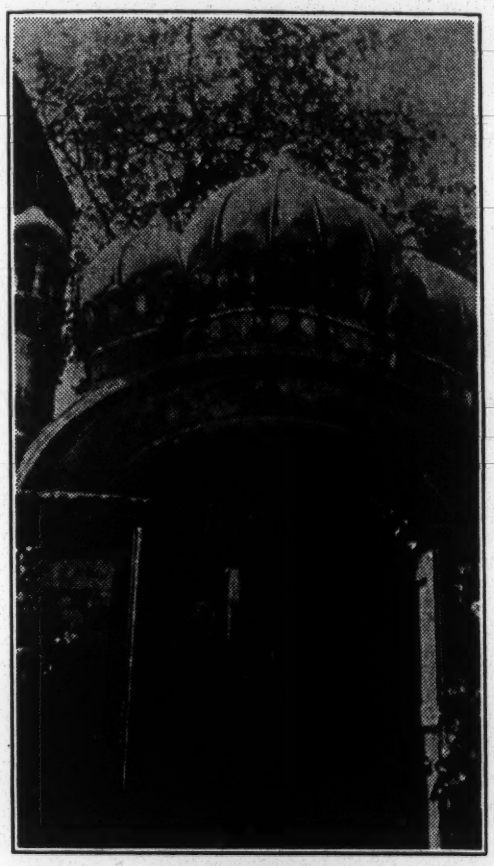
FOREIGN CORRESPONDENCE

INDIA

Mrs. R. R. Stewart, Editor, Rawalpindi, India

THE COVERED DOORWAY

By Miss Evva P. Hartig, R.N., Jhelum, India

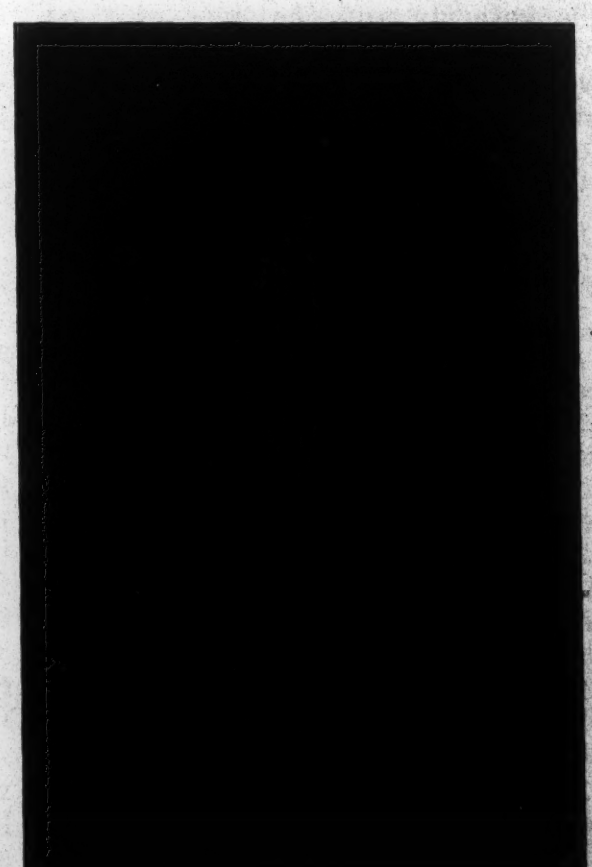


THE DOORWAY

Inside Many weary Women find healing, sympathy and Christian love.

The lane is narrow and not too clean, that leads from the heart of the city to the river. Half way up the lane is a high gateway, old and worn, but bright with purple boganvillia. There isn't a name or a sign on the door, but the flowers have marked it for years. If you were a stranger in Jhelum and were looking for the Mission Dispensary, your direction would be something like this . . . "Go up the main road and look up the lanes to your left until you see bright purple flowers high over a gate . . . that's the place!"

For years the Boganvillia has been a guide and high and thick over the gateway it has hung. Its branches reached the opposite wall and made a flowery arch over the narrow gully. The weight was heavy for the doorway and with much regret in my heart I decided to have it cut down and let is grow up afresh. When the vine fell away from the doorway, what was my surprise to find a dome and minaret! The dispensary is always a lively place but this morning it was more than lively. The faces of many of the Mohammedan women were brighter and happier than usual. The long covered dome could be seen . . . and many years



With faces hidden by the "Burka" the dress of the shut-in Mohammedan Women, many find their way to the familiar "Doorway."

rolled away and they were children again. Then I heard from those who have passed through this gateway for years, of the beginning of the dispensary and of what it has meant to them. Many of the Purdah women are not allowed to go anywhere . . . they visit no homes . . . the Mission Dispensary is the only place they can go.

I had never seen the Dome before that morning, it had been covered for years. Neither had I really understood what our Dispensary meant to many of the women of the city!

The flowers are again climbing over the gateway and soon the Dome will be covered. We would have it so, for the gateway is much brighter and prettier this way. The women have had their childhood days recalled and I have a better understanding of the lives of these with whom I come in daily contact. May the flowers continue to bloom over the gateway and the lives of these women be changed as they recall the words of the Master that they have heard from the lips of His servants for more than forty years.

MOHAMMED OR CHRIST: WHICH?

By Mrs. W. H. Ross, Sheikhupura, India

I wonder if some think we could be saved whether we are Mohammedans, Hindus or Christians. Sardar Begam was not satisfied to think so. After considering it for months and perhaps years, she, a young woman, left her Mohammedan home, found her way to a railway station several miles away, came alone on the train to Sheikhupura where, upon alighting she asked to be taken to the place where the Christians gather on Sabbath for worship, not knowing whether we have a church here or not. She arrived at the church just before the hour of morning worship and was welcomed by our Indian pastor and his wife who live in the courtyard.

What was the reason for her coming? The freedom of some of her Christian girl friends may have made its appeal or the loveless life in her home with a stepmother and a brother and his wife who even suggested she run away, may have had its influence, but the real reason she gave for coming was that she believes the way of salvation is in Christ and she wants to know it. She was not satisfied with the dead formality of the Mohammedan religion, so she was seeking light and firmly believes her prayer for guidance on the way was answered by her safe arrival.

What could we do with her? Would her relatives come for her? We concluded to have the record of births searched to find out if she were eighteen, the age at which a girl can choose her own religion. After hours of search, word came she was only sixteen. What were we to do? She had said she would never go back home. Could we be a party to keeping her away from her home, thus breaking the Civil Law? An hour later we praised God when we found the age of sixteen a mistake and that she was really eighteen years and seven months of age.

During the time she was here she stayed with our Christian clerk, his wife and two little boys. At first she seemed wary about staying with them, perhaps because in her Mohammedan environment she had never been accustomed to trusting a strange man. But later she became pleased with the love, the cleanliness, the care of that Christian home, its family altar and Bible instruction so that when Miss Miller took her on, she asked that when vacation time came, she might be allowed to spend it with them.

Miss Miller found a home for her where she will have opportunity to learn to read her Bible, a thing she so much desired, and where she will have a chance to really learn of Christ. As she left, she asked and asked again for our prayers.

EGYPT

Miss Minnehaha Finney, Editor, Mansura, Egypt

THREE MESSENGERS OF HIS

By Mr. Dalton Gallaway, Beni Seuf, Egypt

She came into our mission boat dining room as I was busy setting the table. On greeting her I knew by the look in her eyes that she was not feeling well. I was sorry because we were starting out on a trip that would be hard for our faithful Bible woman. I know from experience how tiresome she found the long donkey ride to the village where we were going after we sailed up the river a bit to the other side.

The trip was hard for her when feeling well so I knew that it required far greater determination and grace to go this time. A thought came to me that I had heard spoken at the funeral of the second messenger that I plan to tell you about. I said to her, "Truly, we often serve Him on this earth when our bodies are tired and unwell, but, oh, think of the joy it will be in the next world to serve Him without these bodies that get tired and unfit. Will it not be glorious to serve Him there where all is so beautiful and where there is perfect love and peace among all?"

At this thought of the glorious future awaiting her she seemed brightened and encouraged and truly the Lord helped her through the trip and at the meeting for the women.

I never heard her speak better than she did at this meeting as she read and explained Luke 10:25-42 about what we must do to inherit eternal life. In a skillful way she linked it up with the last part of the chapter telling of Mary's choice and emphasized how we women of today need to choose between the good and necessary duties of each day and the most important thing which is to take time to sit at Christ's feet and learn of Him as Mary had done.

With us on this trip was Miss Lucia Dwight. She helped with the singing so much as she played her mandolin. Any one playing a mandolin in this remote village is quite an attraction.

As we teach new tunes to the women, the sweet notes of music bring joy to all hearts.

The second messenger I want to tell you about is one who passed to his reward last spring in Beni Suef. He was a humble carpenter by trade and an evangelist in spirit. He worked six days at his trade and on the seventh he delighted to serve his Master by going to villages surrounding Beni Suef to hold preaching services for those who otherwise would not hear a Christian message.

At the funeral service Pastor Bulos told a little of the life work of this man. He said that when the men's Christian Endeavor group of volunteer workers decided at their Friday night meetings where they were to preach on Sabbath this man had always been ready to go to the villages that the others did not want to visit. He mentioned how this man had served his Master often in weakness of body, but now in the other world he would be able to serve without any physical hindrance.

The third messenger is a Syrian friend of mine who lies day after day in the women's ward in Assiut hospital. Her limbs are paralyzed. She was once a teacher for us in our Fayoum School. She has had this affliction for several years though she is not yet forty years old. Her heart is strong so she is likely to live for many years. To one who once was an energetic teacher and able to earn her living this future looks dark indeed.

Satan has tried hard to make her believe that the Lord doesn't love her to allow her to be affilicted in this way. However, she is thankful that the Lord has put it into the heart of a kind friend to provide her a place in the Assiut Hospital. She has borne witness of her faith and love for Christ to many sick women who have come and gone from this ward. This makes life bearable to her to be able to do this much but she prays that her limbs may be strengthened so that she may walk to the free clinic to tell about Christ to those waiting to see the doctor.

Christian friends have encouraged her by telling her that she is now doing a work for Christ that no one else can do just as well. The very fact that she is helpless, far from her native land and yet able to witness of God's goodness to her makes a deeper impression on the hearers than if spoken in normal vigor of body.

Miss Maryanna is a bedside evangelist whose prayer list can grow from year to year as the grace of God illumines her heart. Our prayers for her will help her to witness triumphantly for Christ.

NURSES' GOSPEL TEAM

By Mrs. F. C. McClenaham, Assiut, Egypt

"Who is this that has just driven up?" inquired some anxious villagers near Assiut, "The police?"

"Oh! no," came the reply, "Nurses from the American Hospital who have come to call on former patients."

Whoever heard of hospital people calling on patients after they had become completely well? Unless it were with the bill, of course. At Assiut Hospital, however, it is not just the physical in which they are interested but the spiritual, as well. And what a shame it would seem, after building up valuable contacts and sowing the seed of the Gospel in Mohammedan hearts, to allow it to dwindle away into nothingness.

Accordingly, the nurses have or-

NURSES OF AMERICAN MISSION HOSPITAL, ASSIUT, EGYPT

"A thousand welcomes" they receive as they visit the patients who have gone from the hospital back to their homes in the villages.

ganized Gospel teams to make friendly "follow-up" calls on former women patients. Mohammedan homes in nearby villages are visited four afternoons a week. Usually notice is given to the patient as she quits the hospital, that the nurses will be out to call on her soon, but most of the time this is accepted as so much polite gesture without real intent behind it.

You can imagine something of the feelings of a humble woman in a backward village at having these busy people from the hospital come all the way to her home just because they became friends while she was ill and because they wish to tell her more about Christ. "A thousand welcomes!" they will cry. Neighbors and friends are called; refreshments are produced; everything is done to make the visit a success. For days afterward this occasion will be remembered in neighborly discussion.

The right moment for the introduction of the Gospel message must be waited for carefully. Remember that these are Moslem homes. Hours might easily be spent in idle chatter but to turn the tide of conversation to a natural discussion about Christ requires tact, imagination and divine guidance.

Could the Gospel message be presented under more favorable circumstances? The example of the Christian life has already been demonstrated in the friendly relationships and the Good Samaritan service at the Hospital. All barriers have been broken down. Now, in an informal conclave, comes the appeal of the Christ that has reached so many hearts in age-old Egypt.

"It is the sick who need the physician," said the Christ. He spoke not only of the sick in body but more particularly of the sick in spirit. Healing of the body is only a part of the missionary physician. Bringing divine healing to the undernourished of soul is the "greater part." The witness of Assiut Hospital is multiplied in these Gospel calls.

ETHIOPIA

Mrs. Bruce B. Buchanan, Editor, Sayo, Ethiopia
On furlough, Monmouth, Ill.

CAMPING IN ETHIOPIA

(From a Personal Letter)

Your letter reached me at camp. I came down here to Gumero ten days ago, and have been enjoying the rest and change. Just now I am down under the tall trees near the jungle with my two little girls, Patricia and Louellen Joy. The monkeys are jumping in the trees. Except for that, everything is very quiet and peaceful. We have our camp up on the meadow near here, but every morning we come down under the trees by a little stream. We stay here all day, have our lunch brought to us and take our naps on camp cots under a tent fly. It is an ideal spot, except that it is too near to Gore. I came here to get away from everything, to relax and read, and the women all feel that they must come to see me. This last week I have had company almost every day. One day six women came, another day three, and yesterday three came to spend the night here. They always prepare and bring food to me, and stay all day. I surely do appreciate their thoughtfulness and goodness in remembering me.

It would be much more pleasant if Dr. Dougherty could be with me, but since he is the only missionary in Gore, he feels that he cannot leave. I feel that he is the one who really needs the rest, and I feel rather selfish being here when he is at home working every day. However, I was

beginning to feel pretty tired out myself, and I feel sure that this time away from Gore is going to be very profitable to me. I have read *Christ and Human Suffering, Imitation of Christ,* and have re-read *In His Steps* and *Pilgrim's Progress.* I have read *The Christian Herald, Missionary*

Mrs. D. I. Dougherty, with Hada Shashatu and her children.

Review of the World and a number of old *Atlantics,* and feel that I have gained much.

There has been much crying since the news has gone around that Miss Bayne is not returning. It will be difficult for you to understand just how dearly she is loved by all here, and what a loss it will be to the work of the kingdom to have her taken from us. But we all rejoice with her in spite of our tears and we trust that another will come to take her place who will be as dearly loved as she was.

I have been receiving the copies of *The Womens Missionary Magazine.* However, so far, I have not received the one with Dampty's article in it. I hope it comes through soon. Dampty's brother, a little older than he, died last week, and we have all been sad about this. Dampty loved him dearly and feels the loss keenly. And yet, he has a great faith, and I know his heart is comforted.

We do hope that Miss Walker and a new nurse will be coming on the first steamer. We feel that there is nothing to fear here in Gore. At first we thought that perhaps the Ethiopians would regard all white people as their enemies, but we find that they are just as friendly to us as ever, and all seem to know now that we are their friends and not their enemies. The church attendance is practically what it was a year ago. I am just thinking of the work that is to be done, and how difficult it is to carry on without sufficient workers.

I have a native woman to do evangelistic work, and I pay her myself for her work. She has some interesting things to relate which I shall try to tell you some time. There is another woman whom I should like to start in evangelistic work, but so far I have not had the money with which to pay her.

The last Sabbath I was in Gore, sixty-one women were present at Sabbath School and church. I am trying so hard to carry on faithfully the work which Miss Bayne got so well started.

Sincerely yours,
D. I. Dougherty,
Gore, Ethiopia.

THE DISEASES OF ETHIOPIA

By Stuart Bergsma, M.D., D.T.M. & H. (London), formerly of the American Mission, Addis Ababa and Sayo, Ethiopia

Ethiopia, or Abyssinia, has been prominently in the public eye recently because of the invasion of Ethiopia by Italy. Until recently the general public scarcely knew where Ethiopia was located. I was much

in the same state in 1927 when I first contemplated going to Ethiopia as medical misisonary. I found a great deal of descriptive material on the country in general but could find nothing, even in my study of tropical diseases in London, England, of the diseases prevalent there. While text books on tropical diseases and tropical surgical conditions would state: "This disease is common in Egypt, India and China," scarcely ever did I find the briefest note on Ethiopia.

ADDIS ABABA, THE CAPITAL OF ETHIOPIA

We began our work in Addis Ababa, the capital city of Ethiopia, in 1928, arriving in March as the dry season was ending and the light rains beginning. After a three day journey from the seacoast town Djibouti in French Somaliland through lowland at first, then slowly climbing higher, we reached Addis Ababa, situated at an elevation of 8,700 feet above sea level. All was beautifully green and cool. The roads of the city were astonishingly bad, and the three hundred autos in the city bumped over rutted roads or through mud, vying with mules, donkeys, camels and pedestrians, the chauffeurs honking the squeaky French auto horns madly while the pedestrians grinned in great glee at each narrow escape. The city has a population of approximately 80,000 people, with approximately 5,000 foreigners consisting of Armenians, Greeks, Indians, Italians, French, English and Americans, the foreigners being in business or with the legations or with missions. Most of the native inhabitants lived in squalid mud huts, the down-town section consisting of unpretentious two-story buildings with corrugated iron roofs, while the more modern buildings were those of the Imperial palace, the legations of the various nations of the world, and the buildings of mission organizations.

Addis Ababa has changed very much since 1928. Today there are electric street lights, macadam roads, perhaps a thousand or more autos, and a few traffic officers. No longer do the great packs of dogs hover about the open-air meat markets, snarling at passers-by. No longer need the lepers sit at the corners begging, drinking from the common drinking cup at the spring whose waters trickled through the wall near the church, for there is now a leprasarium which houses eighty lepers. Sanitary conditions are still far from ideal in Addis Ababa. When we arrived there was no sewage disposal and no controlled water supply. There has never been an accurate census of the country, the population being estimated at ten million. There is no compulsory registration of births and deaths nor compulsory vaccination against smallpox. The latter items are impossible with the small number of doctors in the country.

THE MEDICAL SITUATION IN ETHIOPIA

When we went to Ethiopia, we found a splendid hospital, then of seventy-five capacity, now one hundred beds, a memorial to a supporter of missions. The George Memorial Hospital represented an investment of $100,000 and soon after we arrived it was equipped with electric light and X-ray. To its wards and private rooms come rich and poor, free and slave, noble and beggar, Christian and pagan, Mohammedan and Jew, semi-barbarian and polished native gentleman. Our contacts were also with the ruling house, the present Emperor Haile Selassie at times visiting patients of the nobility or inviting the mission personnel to teas or formal dinners.*

In 1928 there were only four hospitals in all Ethiopia, three of these

*Written Before May 5, 1936.

being in Addis Ababa and one in Harar. Two were mission, two were government hospitals. The total bed capacity was approximately 150 beds. Today there are four mission hospitals in Addis Ababa, with three hundred beds total, and two government hospitals with a total of one hundred beds. As far as I know, there are today six hospitals in smaller towns outside the capital city, with a total bed capacity of two hundred beds. Think of it, *six hundred beds for ten million inhabitants!* Prior to the recent influx of Red Cross physicians to Ethiopia, there were only ten missionary doctors and perhaps ten reputable government doctors in the whole land.

While His Majesty, the Emperor Haile I, whose coronation we attended on November 2nd, 1930, is making every possible effort to bring about reforms in the field of public health, handicapped by many ultra-conservatives who oppose such reforms, and by limited funds available for such measures, the condition today is still lamentable. Public health measures may be considered as practically non-existent. There is no sewage disposal, no controlled water supply, no swamp drainage and malaria control, no child welfare work, no pre-natal work, no control of epidemics or isolation of contagious disease patients.

DISEASES COMMON IN ETHIOPIA

One of the first diseases with which I became familiar in Ethiopia was typhus fever. When one realizes the unhygienic conditions of the huts, the number of lice on most of the natives, one is not surprised that typhus is prevalent,—one is amazed that it is not everywhere present. The extremely ill patient, with dark coated tongue, either wild-eyed and delirious, or dull-eyed and sinking into coma and death, is a call to the physician to do his utmost,—but there is no specific for treating this disease.

Relapsing fever also was soon discovered in Ethiopia, records showing that another physician in our American Mission Hospital had seen the spironemes in eight cases the year before I arrived, but aside from this no one else had reported its presence. Within a few weeks we had seen many relapsing fever patients, thirteen cases from one hut in one instance, the same bed being occupied by other natives in the hut, each in turn coming in with the fever spread by the tick.

Dysentery is also common, especially the bacillary type. The prevalence of dysentery is of course to be laid to the door of their lack of sewage disposal, the people using the ground for toilet purposes and the rains washing the materials into the wells or streams.

Pneumonia occurs in the cold, wet season and has the highest mortality of acute diseases in Ethiopia, for the lung consolidation is aggravated by the rarity of the atmosphere in the high altitude, the patient soon gasping for breath. Malaria patients come to the hospital from the lowlands most of the year, the usual form of malaria in Ethiopia being the benign form, cases of malignant tertian being uncommon. Syphilis is very common in Ethiopia.

Ethiopia is a helminthologist's paradise, for parasitic diseases abound. The native without some intestinal infestation is the exception. Beef tapeworm is very common, due to the Ethiopian practice of eating beef raw in their feasts. Trichinosis is never seen, for the Ethiopians abhor pork for religious reasons.

Leprosy is found in Ethiopia, but the disease is not as often encountered as one is led to believe from newspaper reports these days. Tetanus is seen occasionally contaminating wounds and was usually fatal as

we were equipped for the prophylactic use of antitetanic serum but did not have on hand the large amounts required for treatment of clinical tetanus. I have seen two cases of hydrophobia from mad dog bites, one patient brought chained by huge chains, his ending being fearful to behold.

SURGICAL CONDITIONS IN ETHIOPIA

In the field of surgery one encounters most of the conditions common in America. Appendicitis is not nearly as common as in America nor is gall bladder disease. Stomach complaints are extremely common, due to the high pepper diet in Ethiopia, red pepper being consumed in astonishing amounts. Accidents in climbing trees and in traveling over mountain paths furnish the fracture cases, there are occasional amputations necessitated by bone necrosis, tumors, and severe accidents. The people consume their own home-brew freely and this makes them at times quarrelsome, with resulting stab wounds or gunshot wounds. Gas gangrene has been seen several times following injuries or gun-shot.

Tumors are fairly numerous, the most common in certain districts being genital elephantiasis. Goitre is endemic in certain districts. Since Ethiopia is highland and mountain country far from the sea the condition is very comparable to goitre in Switzerland.

Tapeworm infestation was mentioned previously as extremely common among the natives of Ethiopia. In fact it is so common that the person who does not have a tapeworm occasionally is the exception. An anecdote, as told by a traveler in Ethiopia long ago, emphasizes this point. The traveler was passing a native church and saw on the steps leading to the church a woman fallen over the doorway, not daring to enter the sanctuary, pleading to the saints to hear her prayer and take from her the great curse that was on her. The next day he passed again and beheld the same woman weeping and wailing and crying for mercy. On seeing her thus day after day his curiosity was aroused and he asked a native bystander: "What enormous crime has this poor woman done, that she thus implores the saints for mercy?" "Alas, poor woman," said the native, "she has no tapeworm!"

GORE NEWS

SMALL POX EPIDEMIC

An epidemic of malignant smallpox is now raging in this part of the country. As it was much worse out in the vicinity of Houromu, Tadu, the clinic assistant, was sent there to give vaccinations. He said that a man there gave him his veranda to use as a clinic. In two days he gave 65 vaccinations, and was then called home to take charge of the clinic here during the absence of Dr. Dougherty. He reported five deaths in one house in one day and three others were sick. He also said that many came to hear the Word of God who did not come for vaccinations.

FREEDOM PAPERS

During the past months many slaves have been getting their freedom papers here in Gore. I have watched numbers of these poor souls as they have been handed their freedom papers. Also I have seen many others who are receiving "Freedom Papers" of a different kind. They have taken Christ into their hearts and are following Him. "And ye shall know the truth, and the truth shall make you free."

THE SUDAN

Mrs. R. F. Shields, Editor, Khartum, The Sudan

IN THE NURSERY

By Miss Frances Turk, R.N.,
Khartum North, Sudan

I shall begin as many of you begin your letters when writing to me, namely, "I was asked to write you this letter last month, or the month before,"—and, to my shame, I was asked to write this news letter even four months ago. I am sure that Mrs. R. F. Shields, Sudan Editor for *The Womens Missionary Magazine,* has despaired of ever getting a written word from me. My prolonged delay is not because I am too busy, or because I don't think about you, but it is due to the fact that life goes on like a beautiful song with nothing so terribly new and startling.

It is 3 o'clock in the afternoon of a gorgeous October day. I'm sitting beside a little child of 10 days. She can't make up her little mind whether the world into which she has come is worth the apparent struggle that she will have to put forth in order to live, or to just close her eyes and wake up in heaven. While she was coming into the world her mother left it. Though she was left to many well-intentioned relatives, they have done little for her. You may be able, though I doubt it, to imagine women in perfect madness of mourning—throwing ashes and sand upon their bodies, or beating themselves to further grief, doing without food and taking no form of interest in life, throwing themselves over the floor until so dead tired that they drop on the mat where they squat and sleep, only to wake up and go through the same round of wailing. Into such a background this tiny tot arrived. No attention was paid to her until the relatives noticed that she, too, was about to leave them. Then they dashed from neighbor to doctor listening to advice, but having no results. Finally this morning they brought her to me. We are trying to keep body and soul together while we search through the town for mother's milk.

Then across the hall from my room is another wee lassie 15 months old, who weighs 13 pounds. Her mother is co-guest with the babe. They are here for a couple of days learning with the nurse what foods the child can take care of that will adequately nourish her at this age. Besides being so undernourished she has bad eyes and boils on her head.

The room next to our sick-guest room is our nursery. From it I hear husky voices of our lad and lassie who are supposed to be sleeping but are too full of pep to settle down, or, perhaps, enjoyed a longer sleep than usual in the forenoon to have any intention of sleeping again this afternoon. They are our famous Helen and Sambo of whom you have already heard so much and about whom you will be hearing again. They are both just beaming with health and happiness. You would scarcely find two lovelier speciments of children in the whole of Child World.

Health authorities report many cases of typhoid fever in our community. Our friend and physician from the Welcome Tropical Research Laboratory in Khartoum, Major Sir Robert Archibald, is coming tomorrow to give inoculations to every pupil and teacher whose ages are above ten years. He gave the first dose last week and we had a great time listening to groans and complaints from our big girls. Their mouths are not watering for the second dose tomorrow. But it will be a great comfort to have them immunized against typhoid.

School is going on nicely, and ex-

cept for the higher price of meat, the trouble in Ethiopia has thus far not effected our work.

KINDERGARTEN LIGHTS AND SHADOWS

By Miss Marguerite McClellan,
Khartum North, Sudan

We have all had the experience of having insatiable longings. Then when we get some of what we long for it only tends to increase our eagerness for more of the same thing. So it is with us and little black girls —the more we get into our school the more we want.

At the opening of the school year in the Girls' Boarding School in Khartum North we were disappointed at the scarcity of the new Sudanese pupils. True, the old ones were back, but there were very few little black faces among the new ones which appeared. So we prayed for some and with the help of Miss McKnight and the Bible women we hunted for some; the Bible women are the ones who have constant contact with the Sudanese homes of Khartum North. We do not wish to urge too strongly for we wish pupils to come of themselves, but sometimes a little encouragement does bring results, a little paper with Miss McKnight's name signed sometimes being the one thing needed to give one courage to face whatever terrors might await within the portals of our imposing looking establishment.

One Monday during the afternoon meeting for sewing and Bible lessons at the home of Miss McKnight —a meeting attended largely by Sudanese,—we brought over to our school premises a few of the little girls who had come along with their older sisters to the meeting. To one of these I was especially attracted and I did hope she would be pleased enough with us to wish to join our ranks. I was afraid she would be frightened away, for she looked quite alarmed when the boarding girls in their excess of good spirits and their desire to be good hostesses laughed joyously and constantly, apparently without reason. The next Monday the matter of school was suggested to the same girls again with the result that on Tuesday morning a group of twelve appeared at the gate, looking so much like little ragamuffins that the gate-keeper refused to let them in until he had permission from us. One of the twelve was the little Bucheeta, over whom I had yearned at first sight. She was one of the few who was apparently dressed for the occasion, and for two months she attended school regularly, though an older sister who resented her being here, tried to force her away.

The twelve were a start, though not all of them were so enamoured with us that they saw fit to return a second day. But others came until we had enough of older ones to make a small beginning class of girls from 8 to 10, and enough of younger ones to make a pleasing sprinkling of black in the kindergarten.

But sad to say, something has happened to Bucheeta. She was out of school for a week and when I went to her home and inquired about her the mother said, "No, the trouble is not that we cannot pay the 25 cents a month tuition, nor is it because she does not wish to go, but it is that she says the girls will laugh at her because her dress has worn out." Indeed the dress was in sad condition, but when I assured Bucheeta that many of the girls wore ones quite as patched, she returned to school for a time. But last month she dropped out again and since there had been another pay day and the possibility of a new dress, I do not know what the trouble is. Bucheeta was such an eager pupil that we don't feel the fault lies with her. At any rate we sent her a dress so she will have a whole garment to wear after the holidays.

Three of the new little Sudanese

who came as the result of special prayer, are boarders. The first one was brought one day by her mother who is one of the many widows of the land who is out of work. She has been the servant of a family which was able to pay her some wages in the past, but which can furnish her nothing more than a home in return for her work now. She heard of this school and brought her little four-year-old to us—not without some misgivings, for she said to Miss Mary before she left, "Please, when she gets big, won't you leave her in our religion?" Her little girl is an adorable little mischief and has learned rapidly. She joins heartily in the singing in chapel and takes her kindergarten work seriously.

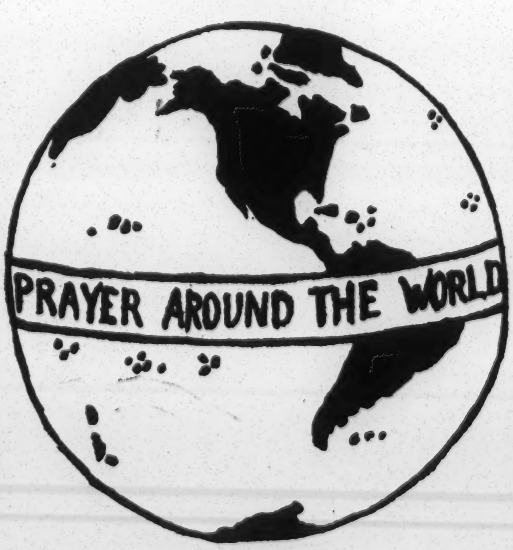
Another was brought in by a father who is apparently from one of the southern tribes of the Sudan, and who knew of the school through one of the servants. To our surprise, he offered to pay $3.00 a month for the child, and my mental comment was that his expressed fondness for his motherless little daughter was real, for it dipped deep into his meager earnings. Khadeega wept a little when her father started to leave her, but before the day was over she was quite content. In the afternoon after school was out she was sitting beside her teacher in the cottage to which she had been assigned. She remarked, "Let's go to school," and when the teacher assured her she was at school she replied, "Yes, but let's go to school and study."

There was no vacant place for the little girl who arrived today, but we took her, nevertheless. Her mother is a sweet-faced young Sudanese widow who works in a government hospital and has no time to care for her little one during the day. The child was most gleeful over the prospects of entering school and has been most happy the whole afternoon. I noticed that the mother when mentioning to the child the things she would learn at school, included good behavior.

We are thankful for the opportunity to teach these little natives of the land in which we serve; we are thankful that the Lord has sent us a substantial increase in foreign as well as Sudanese pupils this year, but we are by no means satisfied. The streets are full of bright faced girls; may the Lord send His chosen ones to us and fit us to lead them to Him.

A REQUEST

It has come to the mind of some of the members of the W. G. M.S that it would be interesting to know how far-reaching our third annual "PRAYER AROUND THE WORLD" service has been; so the suggestion has been made that those who joined in the "PRAYER AROUND THE WORLD" on Tuesday, May 26, at 10 A.M. Central Standard Time, communicate the fact to the General Secretary of Prayer Groups, Mrs. Charles W. Fulton, 455 Forest Avenue, Bellevue, Pittsburgh, Pa.



If you prayed alone in your home at that time, will you please send word to that effect? Or if two or more persons met to pray together, will one of the group kindly send a postal card on which is stated the place of meeting and the number attending?

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

THE ANNUAL CONVENTION

By the time this issue of the Magazine reaches the readers the Annual Convention will be history.

Those who have attended one of these general conventions can visualize the gathering of our missionary representatives. For those who have not yet had this privilege it will be hard to understand the cordial reception, the happy fellowship, the inspiring program, the diligent attention to business (for the women never leave their seats during a session), and the deep earnestness that characterize such a convention. We wish that every woman of the church could just sit through one of these four-day conventions and hear every word spoken, could sense in some small measure the great amount of work that lies behind the program, that lies behind every report, could comprehend the deep heart throb that accompanies every missionary message given. We wish that every one could see as we hope to see in a new way "The Lord . . . high and lifted up." Only as women see the uplifted Christ and know of His program for the world can they be enlisted in this glorious service. Can not those of us who will have the wonderful privilege of this new touch this year be instrumental in helping other women to see the "Lord * * * high and lifted up" and to see the work committed to the women of the church?

EASTERN VISITORS

Pittsburgh has been highly favored in having some outstanding Christian leaders from the East in her midst. First of all we mention our own Mrs. Khayatt of Cairo, Egypt who graciously gave two days, April 16 and April 17 to the women of our church. Mrs. Khayatt attended three Presbyterial Conventions, Monongahela, Allegheny and Beaver Falls, giving short messages in each one. The students of Westminster College had the privilege of hearing her. The reception the evening of April 17, given by the Young Women's Missionary Society of the Sixth Church for all the women of the Pittsburgh area in honor of Mrs. Khayatt, was a lovely affair.

It was a delight to meet and greet Mrs. Khayatt and to hear her views of the great work of the Evangelical Church of Egypt together with the work of our missionaries. Her plea was "Continue sending missionaries to maintain the work built up through the past eighty-one years in the Valley of the Nile."

On April 26, a great Bishop's meeting was held in Syria Mosque, addressed by six missionary bishops of the M. E. church. Among these was Bishop Chitamber of India. This great leader of India, dressed in his native costume gave a clear and distinct call to the church to move forward in this day of opportunity. Again his call was "Do not cease to send us helpers."

Then there came Kagawa, known over the whole world. It was his first visit to Pittsburgh and his audiences were limited only by walls. Tickets of admission secured weeks in advance, were necessary. Overflow meetings, where the messages came through amplifiers, were plan-

ned. The Syria Mosque, the largest auditorium in the city and the auditorium below were filled to overflowing.

Thousands of people heard this little man from Japan, whose life is being poured out for the betterment of his fellowmen. No one could doubt that in all his service it is the love of Christ constraining him.

He too called for more missionaries to come to the help of Japan. Japan.

WHITHER?

We have been so occupied with domestic affairs, and with the perennial turmoil in Europe, and with the sad situation of our friends in Ethiopia, that we have almost overlooked one of the most momentous movements in history.

A whole people is moving—Where? No one knows; they themselves know not. All they know is they are going somewhere. Not out of their own geographical area—they are staying in the land of their birth, but they are moving out of Hinduism. Why Not? Hinduism has cursed these sixty or seventy million low castes of India with an unspeakable curse. True a few of the reformers have been making some gestures toward a change but those who are clever enough to see, know that this effort is in some measure, at least, to keep their vote within Hinduism.

Not until the Christian message reached the hearts of these poor outcastes did they understand that they were *men* and *women,* that Christ counted them of great value.

Dr. Ambedkar, himself of low caste birth received a splendid education in England and America. When he sought a position after his return to India he found himself discounted by even the most illiterate man of a higher caste. He has looked upon the wrongs meted out to his people and like Moses of old he is willing to stand by these his brethren, and he has sounded a call to "completely sever their connection with Hinduism and to embrace any other religion that guarantees equal status and treatment with other members."

What a challenge to the Church of India! Mohammedan leaders are making a bid for this vast concourse of people. Will Dr. Ambedkar and other educated people not take time to study the Moslem religion? To see that even though it may give "equal status" to men that it does not give women such a status? Will they not discover the superstition, the ignorance, the iniquity, either taught or condoned by the Mohammedan religion? Will they not see that in any land where Mohammedanism is predominant for years that the state of literacy is almost at the vanishing point?

What has Christianity to offer? Everything that the human heart can desire in a satisfying life.

Becoming a Christian however, means something more than becoming a Moslem. It means more than repeating a creed. It means newness of life. The Church of India today faces its greatest opportunity and its greatest responsibility, for if these millions of low caste people knock at the door of the Christian Church, there will be required multitudes of leaders and teachers to instruct and guide them into the more abundant life.

DR. R. W. McGRANAHAN

The passing of Dr. McGranahan is a personal loss to the Editor. Through the years he was a helpful counselor. He was never too busy to discuss a special Negro number of our Magazine suggesting different phases of work, and giving names of Negro writers whom we might approach.

The memory of the visit with Dr. and Mrs. McGranahan in Knoxville a few months ago will always be cherished. Here were two people whose whole lives had been bound up with the Negro people whom they loved. To Mrs. McGranahan and her daughter the whole church extends loving sympathy.

MULTIPLYING WONDERS

"Carroll, if you are hearing us, come in please. Some information for you. Please come in. Standing by."

"Hearing all right," came back the reply, "but it's rather dim. There's a bad storm over here."

One voice was speaking from Chattanooga, Tennessee and the reply was coming from the Belgian Congo. Seven weeks are required to get a message by mail between these two points; two days for a cablegram, for it must be taken by a carrier who must walk for 48 hours to this inland station, but here in the twinkling of an eye the human voice is carried more than eight thousand miles.

The interesting story of this experiment in radio is given in *The Presbyterian Survey*. Mr. Stegall an evangelistic missionary in Belgian Congo, had made a radio himself and through the cooperation of some amateurs over here and a scientist Dr. John D. Straus, a regular system has been worked out and Mr. Stegall can send his voice to almost any part of the world. After one conversation he said "I am having a big time . It seems as if you are just outside."

Once a week messages are transmitted to and from Nashville, Tenn.

O M W A ? ARE YOU AWAKE?

By P. H. J. Lerrigo
Fleming Revell, $1.25

"OMWA? Are you Awake?" is a salutation used in Central Africa. This has furnished the theme for a new wide awake book on Africa by Dr. Lerrigo.

OMWA is a charming book with human interest stories to illustrate every phase of the missionary work under discussion; also to make clear the social, economic and political problems pressing for solution in this emerging continent.

The eyes of all missionary people are to be turned toward Africa this year.

OMWA brings fresh tidings from the center of Africa. It cannot fail to awaken new interests in the study of that great continent.

GENEVA SUMMER SCHOOL

The Geneva Summer School Committee announces the eighteenth session of its school for Women and Girls June 27, to July 4 at Conference Point, Williams Bay, Wisconsin on the shore of Lake Geneva.

This Interdenominational School offers courses to all church workers under outstanding instructors, in Bible, Home and Foreign Mission study and courses with International Religious Education credits.

Address Mrs. George P. Lottich, 3253 Wilson Avenue, Chicago, Ill.

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

MORNING PRAYER

O Lord, grant that today I may be kind
To those around me; that I may be blind
To their faults and failures. Help me to praise
Each honest endeavor, and through the day's
Hard tasks to smile. O Lord, help me to speak
A cheery word to all the faint and weak;
To speak a word of comfort to the sad,
And when the day is done may hearts be glad
Because I have been serving Thee.

O Lord, grant that today I may be brave
Against each temptation; that Thou wilt save
Me from my sin. O Lord, help me to be
All that Thou would'st have me be. Speak to me
And gently lead me back into Thy way,
When from the path of right my feet would stray.
Teach me, O Lord, upon Thy strength to lean,
And when the day is done may I be clean
Because I have been trusting Thee.

O Lord, grant that today I may disdain
No humble task; that I may not complain
However hard my lot. Help me to do
The things that I should do, faithful and true
To ev'ry trust; and when the day is done
I will recount Thy mercies, one by one.
When death, O Lord, shall beckon me away,
Grant that I may see the light of Heaven's day,
Because I have been loving Thee.

—*Maxwell Cornelius.*

WELCOME

With the beginning of the new church year many new names appear on the Roll of Officers. These are interested in the work to which they have been elected and are asking how they may well perform the duties of the office. To all new officers we say WELCOME and to the new Thank Offering secretaries of presbyterials and societies with the WELCOME we offer a few suggestions prompted by the many requests that their duties be outlined.

In the Presbyterials a Thank Offering secretary is elected to have charge of this department within her presbyterial. She is helped in her important work by the Thank Offering secretary of each society in the presbyterial whose duty it is to keep the subject of gratitude before the members continually. Many secretaries ask how to present the subject in an interesting and attractive way. If you will consult your presbyterial secretary she can tell you of her plans for the entire presbyterial work, and also give you plans other societies have used successfully. She will appreciate your asking her help rather than her having to tell you what she wishes done.

She will be a great help, too, if

you invite her to one of your meetings. By having her as your guest you learn to know her personally, and she can give to your society much of her enthusiasm and earnestness as she sets forth her plans.

If your Presbyterial has a good Thank Offering secretary she should be re-elected. She becomes more valuable to you as she develops with the work. She, too, can be more helpful as she becomes better acquainted with you and your possibilities. As you read the Honor Roll for this year you will note that the presbyterials on this roll for the greater number of years have had the same secretary for continuous years.

It is a great mistake to frequently change this officer in a presbyterial.

One year of service is too short for any one to become acquainted with each society and its possibilities. One can not make plans for advance work and carry these plans to each society and see the results of the planning all within one year.

Our Presbyterial Thank Offering secretaries are faithful and are anxious to be helpful to you. You can help her by:

First—Answering promptly any communication you receive from her.

Second—Sending to her any plans that have worked successfully in your society.

Third—Inviting her to at least one meeting of your society each year.

Fourth—Inviting her to give any special Thank Offering message you desire.

Fifth—Sending your report blanks to her as soon as your money is sent to the Presbyterial treasurer.

The Thank Offering secretary of the society should also be continued if possible.

Your duties to the new office might be summed up in the following:

T hank Offering box in every home.
H ave a part in each monthly program.
A rrange for Ingathering Day.
N ote the List of Supplies and order promptly.
K now the needs of each Field and present these interestingly.
S end report to Presbyterial secretary before December 31.

Tell your members of the Life Directorship, $300.00 Life Memberships—Senior $25, and Junior $10.

GLEANINGS ON GIVING

"Spurgeon once reminded his congregation that they lived by breathing in and by breathing out. Prayer is breathing in the heavenly atmosphere, and praise is breathing it out."

"Dr. Parkhurst declares that it requires more piety—a great deal more—to make a man thankful for what God has already done for him than is needed to make a man pray and trust God for something that the man wants God to do."

"Some one has compared ingratitude to a traveler riding on the inside of a coach with the curtains all drawn down. Thanksgiving, on the other hand, is like a traveler who rides on the outside of the coach, so that he may miss none of the grand and beautiful sights. Which are we?"

"When one of our friends does us a favor, we say 'Thank you.' When he does us another, we say 'Thank you' again. We never think of saying 'Thank you' to our friends in a lump, at the close of the day, perhaps, for all the kindnesses they have done for us during the day. Why should we not in the same way express our thanks to God as we go along?"

"Every gospel message that reaches a human heart must be spoken by human lips. Gratitude for the gospel should prompt those who have it to pass it on to others."

"The Lord's work can only be done

(Continued on page 614)

YOUNG WOMEN'S DEPARTMENT
including
GIRLS' CIRCLES

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
A Thought to Ponder—"Vision without service makes a visionary who loses the vision; service without the vision makes a slave who loses the power of service."

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Allegheny Presbyterial — Sewickley Adams Guild—15 members.
Allegheny Presbyterial — 7th N. S. Pittsburgh Young Women's — 10 members.
Chicago Presbyterial — Hessville Queen Esther Circle (teen age).
Cleveland Presbyterial — Youngstown B. W. J. M.—17 members.
Cleveland Presbyterial — Lakewood Girls' Missionary Society—8 members.
Cleveland Presbyterial—East Palestine G.M.S.—13 members.
Des Moines Presbyterial — Newton Laurella Dickson Circle—10 members.
Keokuk Presbyterial — Columbus City Girls' Mission Circle—7 members. (teen age).
Monongahela Presbyterial—Beverly Heights, Pittsburgh, Girls' Mission Circle—15 members.
New York Presbyterial—Kingslawn Senior Missionary Guild, Brooklyn—6 members.
New York Presbyterial—Newburgh, N. Y. Young Women's Society—16 members.
Southern Illinois Presbyterial—Union Y. W. M. S.—12 members.
Ohio First Presbyterial — Morning Sun Laura Wright Circle—12 members.
Oregon Presbyterial—Portland, Kenton Lillian M. Dunn Society—21 members.
Philadelphia Presbyterial — 12th Philadelphia Meda Reynolds Circle—10 members.
Philadelphia Presbyterial — Boulevard Mattie I. Kramer Circle—15 members.
Philadelphia Presbyterial—Germantown Blanch Soule Circle—4 members.
Philadelphia Presbyterial — North Philadelphia Gregg Circle — 12 members.
Puget Sound Presbyterial—Bellingham Girls' Missionary Society—27 members.
Steubenville Presbyterial—2nd Steubenville Young Women's Society.
Westmoreland Presbyterial—E. McKeesport Emma F. Stauffer Circle —15 members.

YOUNG WOMEN'S SPECIAL FUND

There is disappointment in that societies are not holding up this fund as it might be held. There is a growing conviction that many societies do not begin the very first month of the new year to lay plans to be sure to reach the goal before the year is entirely gone. Of the amount received this year, $5,933, more than $4,000 came in the last

month! Does that not look like being almost tardy? Besides, that received will fall far short of the amount necessary to fully finance the Special projects,—it should have been $8,630.

We believe that more societies than do would at least approach their expected goal if they really knew about these several objects. A very large proportion of the members of Young Women's Societies seldom look inside *The Womens Missionary Magazine.* How is this known? Those filling in blanks imply this in answering one of the questions.

We also believe that the amount asked is not prohibitive to most young women in ordinary circumstances and of course not to those who have even small wealth. Do you know that the average gift or contribution is to be one dollar in a whole year? Suppose that the dollar were to be split into four parts, twenty-five cents to be paid in every quarter—at the first of it; could not most people find an extra quarter every three months? Movie fans might deny themselves one movie in the three-months period or some dainty might be done without four times a year. There are many ways if you would but put on your thinking-caps!

This Special should be *special,* not part of your envelope money—unless every month has an *extra* ten cents designated for the Special.

The *Special fund* is an *obligation belonging* to *Young Women's societies only.* May you show the women of the church that the Young Women's societies can be depended on to do their full share in all the work *and* the Special, too!

EGYPT SPEAKS—II

Miss Lois Kingan reports for the missionary society in her town:—"Our Young Ladies' Society has its nucleus in the alumnae of the schools. Others have been drawn into the group though. We meet in the school chapel on the first Friday of the month. We have chosen this day that the government school girls may attend. Some of our own girls are in the higher government schools.

"Our work is only beginning—we are still in the throes of organization. We are very glad to have former Moslem girls coming for this meeting. As for programs, we have a devotional part and then a short social time with games and singing. So far we do not take a monthly offering; we did however take a Thank Offering last year. The girls of the Society enjoyed helping to entertain the Presbyterial Thank Offering meeting held here in March. We shall appreciate your prayers and any help that you will give us in program planning."

From the Fayoum: — "The Fayoum Girls' Community Class was begun to reach the under-privileged girls of the city, older girls who have had little or no schooling. From small beginnings, this has grown until now there is an enrollment of about thirty-five with an average attendance of from twenty-five to thirty. The class is held one afternoon a week with periods for reading, writing, health, handwork and games and at the end of Bible lesson for all with singing and memory work. The reading lessons, except for the elementary ABC class, are from the Bible. The teachers are the Bible Women, and one of the graduates of the day school who is a volunteer helper. About one-fourth of the members are Moslem girls.

"A new group was started in one of the larger villages this year. There are about fifteen girls who attend and many women come in for the Bible lessons. This is in charge of one of the Bible Women. The girls have a period in handwork where they are taught dress-making, knitting, etc., and besides the Bible lesson, they have singing and memory work.

"The alumnae group, composed of the girls who have graduated from our s c h o o l here or other schools meet once a month. The girls in groups of five or six are responsible for the monthly programs. These consist of games, a business meeting and a devotional meeting. The officers are chosen from the members.

"Miss Margaret Bell has a special Sabbath School class for graduates of the school each week in connection with the Sabbath School held in the school. In this way, an effort is being made to keep in touch with the girls after leaving us."

Mrs. Walter Skellie and Miss Esther Wilson, Luxor, tell of this society: "The Girls' Society here is made up of ex-school girls from about twelve years of age to thirty. Only unmarried girls may be members so this year we have lost about six due to marriage.

"The girls meet every Monday at about 4 to 5:30 P.M. The girls arrange their own program of devotional and literary subjects with very little direction from the missionary. After the devotional part, they often bring samples of new kinds of sewing, embroidery, knitting or crocheting. Sometimes we play games or have talks on 'first aid and home-nursing'. This past Christmas the girls made more than thirty dresses (flannelette) for the poor. These garments, the goods of which they purchased, they cut and made, mostly by hand. Besides, they contributed to the White Gift offering at the church.

"These girls also help in the missionary program in the church and one girl helps in the street children's Sabbath School. One day they chartered a boat and sailed up the river to a sand bank where they played games, raced, and rode donkeys with great pleasure. They have no other social life except church meetings, so they enjoy their society meeting very much."

LIMITATIONS

We need scarcely say that in recent years many have learned as never before perhaps the meaning of the word being used as our topic. Not just one class of society has been affected, nor only one type of business or profession, secular or religious, has suffered. However, it has been said again and again that the church has carried on valiantly in the face of limitations, showing less loss than many other lines of work. It has at least continued to function even if hampered.

The Church Mission Boards have moved with difficulty due to a shortage of men and means. Have these limitations discouraged anxious seekers after the truth to halt? No. God's arm is not shortened that it cannot save. After all, God saves. Man conveys the message.

Conditions in the past few years have been trying to many of our young people. There is great desire on the part of a host of earnest young folk to enter from college on their life's work. They have prepared for certain lines, but the door they had hoped to see fly open, remains closed. Is it possible that these same young people may realize that they must cope with their limitations and refuse to permit their lives to count for naught? Difficult conditions? Yes, but they must be met.

In the midst of limitations, some suffer more than others. There are those who are classed as anti-social because they do not mix in social affairs or join in little spendings to which young people are sometimes addicted. In a large high school, a girl was noted for her steadfastness to the pursuit of her education. The other young people did not know how absolutely necessary it was for her to forge ahead. She was most eager to be fitted educationally so as to enter the nurse-training department of a hospital. Her means were so limited that she was com-

pelled to dress in "hand-me-downs" or at least in made-over clothes. Of course she was misjudged by those who were better off. Some of her classmates dubbed her "close" or plain stingy. This came to her ears and she withdrew more and more into the solitary life. Then they spoke of her thus: "Oh, she's a queer duck anyhow. Don't pay any attention to her. She's just not in our crowd."

Yes, limitations limit! But since they do, they must be accepted and the best made of the situation. May we not make it any harder for people than necessary. It requires a strong character to rise above difficulties and remain on top.

Some have dropped away from regular church attendance and come no more to the missionary meeting because they are hampered financially. They say they do not want to go where they cannot do their part in carrying on the work. Perhaps their presence would count for even more than the money they formerly contributed,—that is, if they came in spite of difficulties. This is a time to put into practice that homely advice, "Keep a stiff upper lip!"

Effort, sincere, consecrated effort —is much needed today. We must build on the ruins of yesterday. At least, let us try. We are told of a small boy, who later became a noted minister, of a rare keepsake that was his. His teacher presented him with a much admired little book on the fly-leaf of which she had inscribed these words, *"To ———— because he tried."* Would we not appreciate such a tribute in the midst of our difficulties and limitations? But remember! *His reward came because he tried.*

METHODS

SOCIETY PROGRAMS

The church year is new. Societies are making a new start and so new programs are finding their way to the Loan Department. One from the Crafton, Pa., Young Women's society has on its cover an "art window", a suggestion gleaned from the Girls' Circle page in *The Womens Missionary Magazine.* Each pane in this window holds a picture which introduces the program for the evening. The panes were fashioned for the most part by one girl. They were given to members and placed in position presumably by individual members. A similar "Window of Adventure" might be used on the program of the current year. It would naturally be "dark" in color as the subject for both the home and foreign books relates definitely to the dark races, Africa and the American Negro. Three of our foreign fields are in Africa. Some ingenious artist might conjure suitable illustrations to decorate the pages. This window idea allows for a diversity of expression.

Piqua, Ohio, Absuegin Circle has sent a program shaped as an art window, the designs being mimeographed. This society based its year on "Paths." The society helped to entertain the presbyterial and, at another time, its own Women's society.

The First Wilkinsburg Florence Jones Circle makes it easy for its members to qualify as officers and workers. On a page early in the book is found the "Order of Exercises" for the meeting. A Prayer Circle is one of the regular features. The program does not have a central theme but rather one of variety. Some outside speakers are expected. The listing of the members at the last of the book along with their addresses is valuable in a city.

Through Miss McClelland, the program of the Grove City King's Daughters came to hand. The society used as its cover a folded sheet of attractive wall paper. Early in the book are two verses, an acros-

tic separating the one from the other:—

"Another year has passed away
In silence gone forever;
Yet memory shall bid it stay
Its acts shall perish never!"

GO FORWARD

F—ace the task.
O—bey the command.
R—ead the Word.
W—itness in daily life.
A—sk Him for guidance.
R—ely on His power.
D—are to go forward.

"And forward in the coming year,
We'll strive to win the blessing;
And though in darkness, never fear,
The love of Christ possessing."

A "missionary scrap book" is to be presented at one meeting. This society has opportunity for extra topics and features as it meets twice a month. At one meeting it is to give the hand of fellowship to one of its members who labors in the Home Mission field. Perhaps it will give more than its hand, most likely its heart!

A year book came from the W.M.S., Butler, via Mrs. C. C. Custard, 224 Center Ave. The cover is of deep yellow or buff rather than the greens and blues which have also been attractive. Several special features are to occur during the year. Some quotations:—"The Sabbath is the golden clasp that binds the volume of the week."

"Over and over the cry is heard,
Come and bring us the saving Word;
Over and over the message rings
From the loving lips of the King of Kings,
Go and tell them, 'tis my command,
Go and tell them in every land!
And while one soul of the sons' of men
Waits for the Word from lips or pen,
Ye who have heard it must tell it again."

The Mary Clokey Porter Missionary Society, First Church, N. S. Pittsburgh, introduces its new year book by presenting this theme, "Our objectives for the year" and followed the next month by a debate on the question, "Medical work versus Evangelistic work." The "Rose Lady" is to remain incognito until the month of March, 1937.

The aim of this society is "To interest all young women of the church in missions." On the last page of the booklet is an explanation of the different financial obligations or pledges of the society. No one should remain ignorant until the last of the year as to what is expected to be done.

The Loan Department has received its first Junior Missionary Society year book. It comes from Lakewood Church, Cleveland Presbyterial. Like the programs of grown-ups, it presents the devotionals with subjects and references, the business period, study topics and mission news. Junior leaders may be interested in looking over this booklet.

PRESBYTERIAL PROGRAM

From Los Angeles Presbyterial comes a copy of its program for the spring meeting. It is built on the general theme of "The highway, "Prepare ye the way of the Lord, etc." (Isa. 40:3). Its first topic is "The presbyterial highway opened." Through the four sessions, each report or presentation is appropriately designated by a highway term such as:

"Highway improvement plans," (Temperance).
"Gratitude to the Great Guide" (T. O.)
"Sharing expenses of the journey" (offering).
"Checking the car" (business).
"Looking to the hills" (quiet hour).
"The end of the trail."

If you wish to create a new interest, try this or a similar plan. Something different is the cry today.

GIRLS' CIRCLE PROGRAM

By Mrs. J. C. Smith, 1860 Shaw Ave., East Cleveland, Ohio

REACHING THE CHILDREN WITH JESUS

"And lo, I am with you always."

GENERAL INSTRUCTIONS: Decorate the room with many flowers, and have an abundance in reserve for the Helper in the Garden who gives flowers to the leader at the time indicated.

Have a copy of "The Hope of the World." This picture may be secured at any store which sells religious pictures, some five-and-ten cent stores, or from the Missionary Education Movement, New York City. The picture portrays Jesus, surrounded by a group of children of different nationalities. It is most appropriate for this program.

A tall white candle, signifying the Presence of Christ to be lighted as in previous programs, at the words —"And lo, I am with you always."

INVITATIONS: They may be written invitations upon a small card enclosed in an envelope and attached to a flower, delivered to the girls at Sabbath School or church.

POSTER: The poster should be large, with a border of flowers. Pictures of children of many lands also adorn the card. The announcement of the meeting, and the subject, "Reaching the Children with Jesus" should be included. Another attractive poster may be made by having as its center the picture above mentioned "The Hope of the World."

PROGRAM

Prelude—"This Is My Father's World."

Leader—Our subject is "Reaching the Children with Jesus". We know how Jesus loves the children.

Reads Mark 10:13-16.

God's world is a Garden. The children are the flowers. It is our privilege to be helpers in the Garden. We may not be able to care for the tall trees, pruning their branches, but we may help in the care of the flowers. It will not be easy work. The hot rays of criticism may make us falter, or the rains of ridicule may make us run to cover, or the calls of those on pleasure bent lure us away. However, if we are working for Him, for His children in obedience to His command "Go Ye"—we can hear His promise—"And lo, I am with you always." (Candle should be lighted here).

A great neglected portion of God's Garden lies within our own country. One of the girls will describe it for you.

Circle Girl—Uses material in "The Unreached Millions"—*The Womens Missionary Magazine*, May 1936, pp. 497-499. Use the following questions as a guide for the talk.

State the first sentence in the article and have those who can do so repeat it. p. 497.

What will change the courses of our national history?

What can Young Peoples' Groups do to bring life and interest into their own societies and to do true Christian service?

What is the easiest and the quickest thing possible to do to bring this about?

What is the "Declaration of Purpose" for leaders?

What splendid results came of the club led by a Princeton Seminary Student? p. 498.

What is necessary to be taught in our public schools to combat influences which are being used to distribute atheistic and communistic literature? p. 499.

How can the Bible be taught in the public schools without violating the personal liberty of anyone?

Helper in the Garden—(Carries a basket of many kinds of flowers). By your gifts and your prayers and your service in our portion of the Garden, bringing the children to Sabbath School and to Daily Vacation Bible School, and to Junior Missionary Society, you may help in the gardening of this portion of America. These flowers represent children who have received the loving attention and tender care of faithful service. But oh, how many have never had that care!

Leader—How may our church help to supply the Great Gardener's needs for these tender plants?

Circle Girl—By the Sabbath School, the Daily Vacation Bible School, and the Junior Missionary Society. (This girl should contact the Sabbath School Superintendent, the pastor, and the leader of the Junior Missionary Society, and report on what is being done, and what more should be done to bring "unchurched children" into the warmth of God's love through these agencies mentioned by the Circle Girl. As she gives each report let the Helper in the Garden bring in a bouquet of flowers for each. If the report is not good, some of the flowers should be wilted. If there is *no* D.V.B.S., a bunch of weeds with no flowers should represent the neglected children, and the girl giving the report should say so.).

Leader—We have heard about these neglected children in our own land. What are we willing to do to help?

Would you bring a child to Sabbath School regularly?

Would you bring a girl of your own age?

Would you help in the Junior Missionary Society?

Would you help in the Daily Vacation Bible School?

Each girl may answer what she is willing to do; or better still, check the questions upon a card, and sign it.

Solo—"I Come to the Garden Alone" Bible Songs Hymnal No. 213.

Leader—Now we will hear of some beautiful buds in other lands than our own. They have been faithfully tended by those loving gardeners, the Missionaries.

Circle Girl—Tells stories on pp. 514-517. Begin "These flowers grew in India". As she tells the stories the Helper in the Garden hands her a flower for each child mentioned. Let these be all of the same color, and placed in a separate vase.

Leader—To get the greatest joy out of our gardening we must do it ourselves. Then we may see results. But we may also do gardening in "all the world", by helping to send trained helpers, the missionaries, for those far away portions of the garden in which we may be unable to work, and to pray the God of the World's Garden to help us all.

In Closing—Have a child who can sing dressed in the costume of any of our fields or rather poorly dressed in clothes of our own land, sing the first stanza of "Tell Me the Old Old Story" Bible Songs Hymnal No. 208.

The circle girls answer by singing the first stanza of "I Love to Tell the Story" Bible Songs Hymnal No. 207. The second and third stanzas are sung in like manner, the girls responding to the child.

Prayer—That our hearts may be touched by the children who do not have Christian training in their homes and know little or nothing of our Saviour.

That we may be willing to do our share, whatever it may be in some portion of God's Garden.

May we truly "Love to Tell the Story" remembering Christ's command and His promise;

"Go . . . and lo, I am with you always."

Social Hour—Play games of children of other lands. Your librarian will help you find them.

HOME MISSIONS DEPARTMENT

Mrs. Wm. S. Cook, 1201 6th Ave., Beaver Falls, Pa.

Mrs. Mary Ciancio is rejoicing that five members of the Sabbath School have accepted Christ as their Saviour and united with the Second Italian Church, Pittsburgh.

Mrs. Maude Morrison, who was struck by an automobile as she was on her way to church, and in fact was just about to enter the door when struck, is now able to get about and can use the typewriter. While she has suffered for weeks she writes "Since God permitted it to happen, He is able to bring good out of it" and "All things work together for good to them that love God'."

Miss Ella Montgomery has returned to her work in East Mansfield, O., after a few months' rest at her home in Washington, Iowa.

Miss Sallie Dickey is back from "the Sunny South," where she spent part of the winter months, and has taken up her work in the Brunswick congregation, Gary, Ind. We trust that both of these missionaries have gained in health and strength and will be able to carry on in the work and with the people they love so dearly.

The Westminster congregation in Los Angeles is not quite one year old. Miss Ruth Findley reports an enrollment in the Bible School of 174 and on Easter Sabbath an attendance of 186. The offering amounted to $24.04. Miss Findley says the secret of the large offerings is that many of the people are beginning to tithe. That speaks well for such a young child.

EZEL, KENTUCKY

Mr. Davis writes — "If being a prisoner is any worse than confinement under quarantine, we do not care to have that experience." The parsonage has been quarantined for several weeks owing to Mrs. Davis having scarlet fever. The rest of the family escaped the disease and there are no cases in the community, so we trust that since the quarantine has been lifted that the family will soon be "out of prison" and that Mrs. Davis will have a speedy recovery.

"Preparations for commencement and the closing of school is the order of the day. All teachers are busy with different groups training and drilling for some special exercise, in addition to the final examinations that come at the close of the term. An Operetta will be presented by the pupils of the third and sixth grades inclusive. The eighth grade will give a play the night of their graduation. There are some fifteen young people in this class, the largest in the history of the school. Readers for the Bible Reading Contest are being coached. Eliminations have been held and a fine group is preparing for the finals when awards in the form of Bibles and New Testaments will be given to those who are judged to be the best. Some of this reading will be from memory while others will read directly from the Bible. Miss Dinsmore and Mr. Heagen are busy coaching the Juniors for their class play. They have chosen a comedy as their offering and from the present reports it promises to be filled with plenty of amusement.

"Our Senior class numbers nine. All are earnest and devoted students. It is interesting to note that this is the first class which presents some students who have had all their educational training thus far under our supervision. We are proud of this class, for it holds a high place among our graduates of the past year, many of whom are preparing for very responsible positions and professions. All of these young people want to enter college,

and while it will be a struggle for many of them, yet we believe they have the qualities that will enable them to succeed. Our commencement speaker will be the Rev. J. Kelly Giffen, D.D. We are looking forward with much pleasure to his presence with us upon this occasion.

"Friday evening, May 1, the teacher's home was the center of one of the pleasant occasions of every school year. The Junior-Senior banquet was given that night to the members of these classes, with the faculty and Mr. and Mrs. Haney, of West Liberty, as guests. Mr. Haney is our County Superintendent and has been most helpful in our work. The program of the evening presented the "Ezel Superflivver." The toasts were most appropriate. It was a very pleasant and successful occasion, and one that will long be remembered.

We have been honored with several visitors on our campus during the past weeks. Miss Dora Whitely and her friend, Miss Kyle, made us a pleasant visit. Miss Whitely gave a very interesting and helpful talk to the students in a special chapel service. We were glad to have these friends and invite them back any time they can come. A few days ago the Rev. Donald Spencer, of Canonsburg, Pa., brought a group of his young people to see our work and young people. We hope their short visit was a pleasant one. Such groups are always welcomed at Ezel. It is through such meetings that we become interested in each other, thereby creating a greater interest in the Kingdom service.

"I want to thank all our readers for their interest and help during this year. We look forward to a bigger and better year that lies ahead of us. Will you not pray for those who shoulder the responsibilities, that God may work out His will and good pleasure among them; and will you not also plan to help the work in the needs of clothing. What an opportunity is given you to serve."

FRENCHBURG SCHOOL

The Frenchburg School and Church enjoyed a week of spiritual enrichment under the ministry of Dr. H. H. Marlin of New Castle, Pa. Dr. Marlin came to us on April 4 and continued with us through the following Sabbath, preaching each evening except Saturday in the church and leading us each day in the chapel service in the school. Nineteen of the school children responded to the invitation to take Christ as their Saviour during the chapel hour and eleven persons accepted Christ as their Saviour in the Church service. Nine of the young people have united with our church as a result. We experienced a real spiritual quickening among the members of the church in the time of the services and in the cottage prayer meetings preceding the meetings.

The affairs of the school are rapidly heading toward Commencement season. Fourteen young people will be graduated from the High School and twenty-six from the Eighth Grade this year. The annual Senior Play was presented on the night of May 8th to a large and appreciative audience. Dr. J. Kelly Giffen, is the speaker at the High School Commencement exercises. The Baccalaureate sermon will be preached by Rev. H. Glenn Stephens, Superintendent of the school and pastor of the church.

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

THE POOR INDIAN!

"The Indians are getting pretty hard up! Few of them have had work during the winter and in most instances their last dollar is done. They are complaining bitterly because so many white men (C.C.C.), are being given work on the Reservation, work which they think should be given to them. The government is providing no seed grain for them this spring, and they are bemoaning this, too. As a matter of fact, few of them have any money with which to buy seed. As a result, many of them will do no farming this spring. Much of the work in the camps closed down, last fall, and now the Indians are left without work, without seed grain, and many of them are poorer today than they have ever been." (From a letter from Rev. W. A. Matthews of Simnasho Mission).

"We may well ask what will happen after the relief funds spent on reservations have all been used and nothing of permanency provided." (Rev. G. A. Watermulder, Winnebago Mission, Nebraska).

A TESTIMONY

A letter received by our Simnasho missionary some time ago gladdened his heart. As you read these extracts from this letter from one who helped put up the buildings for the C.C.C. Camp, I am sure you will be glad to have a part in ministering to these men. He wrote: "The Lord has given me a blessed light on His way; He has endued me with power to live out and out more for Him. I used to go out with the 'gang' and carouse around. This hampered my testimony for Christ, and the conviction grew on me with tremendous power until I could hardly stand it.

"This led me to much prayer, and I sought out the prayer of the righteous about this weakness, and God marvelously answered the prayer. The desire for all the former things, that are harmful to the constitution, has left me, and I can face the world with a much cleaner life than before. Pray that I may be given a full victory.

"Your fellowship in the Gospel and readiness to receive me as one of you certainly helped. It was your request that I publicly offer prayer that I feel led me to the course of events which subsequently resulted in a complete surrender at the urging of the Holy Spirit."

"IN THE DAYS OF THY YOUTH!"

That clarion call has been answered by fourteen boys at the Warm Springs' Mission. These boys have been receiving special instruction and after a very impressive service nine of them were received into the membership of our Church. These boys chose to join our Church here and wanted to have a tie binding them to the Church where they confessed Christ as their Saviour.

There are now 4000 Indian boys in 162 Boy Scout Troops composed entirely of Indian boys, and 3000 Indian boys in troops with white boys. 300 Indian boys are expected to attend the next Boy Scout Jamboree. Indian boys have risen to the highest ranks of scoutship. There are a number of Eagle Scouts. They have excelled in handicraft in the jamborees and circuses in which they have participated.

FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary, 5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

THEIR DAY

Their day! The morning dawned more fair;
Small cares more lightly pressed.
The busy hours of ministry
Brought joy before unguessed.

Their strength seemed as the strength of ten
To preach, to heal, to plan;
They walked and did not faint that day;
Unwearied still they ran.

Their day upon the Calendar,
When Christians everywhere
With reverent faith wrought golden links
In one great choir of prayer.

Their day? Our day to pray for them,
And thus their work to share,
That we and they may live each day
With strength renewed by prayer.

—Sophia C. Prentice
in *Women and Missions.*

MISSIONARIES' BIRTHDAYS

JULY

Miss Marjorie Faught, R.N.	July 8
Miss M. Lois Boyd	July 9
Miss Ruth McCleery	July 15
Miss Rena L. Hogg	July 24
Miss Alta G. French	July 27
Miss Isabel Blair	July 27
Miss Laura B. Wright	July 28

ETHIOPIA

Italy has been victorious in war with Ethiopia and has taken possession of Addis Ababa, the capital. The Emperor, Haile Selassie has left his country and is now in Palestine with his family. There has been rioting and destruction of property and life. A cable from Rev. Duncan Henry in Addis Ababa reports: "All safe here; only slight property damage." This message was forwarded to the Foreign Board from the Department of State as regular communications are not yet reopened. The George Memorial Hospital is situated some distance from the center of Addis Ababa and we are glad that no great damage has been done to it. We are thankful for spared lives and pray that our work may continue to be a blessing to the poor people of Ethiopia.

All has been quiet in the western stations with little sign of war. Mrs. Dougherty of Gore writes of Dr. Dougherty's call to Sayo for an operation on Miss Klein, the German nurse. He had been gone more than a week and she was carrying a heavy responsibility and feeling rather lonely. They have been having large numbers in the clinics as there was an epidemic of malignant malaria. During the doctor's absence the clinic assistant, Tadu, and Mrs. Dougherty had a clinic each morning. She feels they need a nurse so much and they are also anxious for Mrs. Walker to come back to the work. Mrs. Dougherty had talked with a number of natives in government positions and all say they believe it is quite safe for a nurse and Mrs. Walker to return; that the people would welcome them and there would be no trouble.

It seems the people are more eager for the Gospel than ever before and opportunities are unlimited. Mrs. Dougherty has been working faithfully with the women and children, carrying on the nursery Miss Bayne started, teaching music in the school, sending out native evangelists, teaching several of the girls English and going to the clinic every morning — a busy, devoted life. She tells that very few books have been printed in either the Galla or Amharic language but the Bible is available in both these languages and many copies are sold each year. It is true many people do not know how to read but when one reads his Bible he usually reads aloud; that is the customary way of

reading in Ethiopia. So when one sits and reads his Bible many others also hear the Word.

Hada Shashatu has been going out every day to teach the Bible. She does not yet know how to read well enough to read for others but she is learning and will soon be able to read the Bible as well as teach the lessons from the picture rolls. Mrs. Dougherty said: "Before Hada Shashatu goes out to teach I go over the lesson with her and help her to learn a new memory verse to teach each week; also we have a time of prayer together and I have learned much of faith from her. She has the faith of a little child and Christ said: 'Except ye become as little children ye can in no wise enter the kingdom of heaven.' When I listen to her I think of the verse: 'For this is the boldness we have toward Him that if we ask anything according to His will He heareth us; and if we know that He hear us, we know that we have the petitions we have asked from Him.' Hada Shashatu does ask day by day before she starts out to teach, and again at the close of the morning she asks God's blessing upon those who have been taught. Sometimes she sits by the side of the road and teaches those who put down their heavy loads to rest a bit before making the steep climb into Gore. Yesterday she taught a priest and he was very glad to hear her teach and to talk with her about the Bible. She says the people are eager to hear what she has to say and ofttimes they ask her to repeat again and again what she has taught."

The Dougherty's are due for furlough now but feel they cannot leave until some others go out to take over the work. Pray for these devoted, sacrificing missionaries and for wisdom and guidance for us in the homeland. Our sympathies go out to Mrs. Dougherty because of the death of her mother, who had a sudden call to her Heavenly home.

EGYPT

Reports of the year's work have been coming in and we find that the work is quite encouraging. In Tanta Hospital the number of patients has increased during the past year to more than they had in 1929. Dr. Hutchison writes: "The present figures show an encouraging improvement that I have confidence to believe will continue. We are surrounded by a keen and ever-increasing and unscrupulous competition and we are aliens in a foreign land and yet the future is bright. We are financially able to meet all obligations as long as the Board at home can do its part. It is this help that makes it possible for us to do the free work we are constantly doing." Two little girls have been brought into the Hospital recently in desperate condition. Both were operated on and are improving and on the way to recovery. The two are nearly of an age and are bed neighbors in the same ward. One is from a Coptic family and the other is a Moslem. Dr. Laughead has been a great encouragement for the staff in the hospital. He is to take a government examination in the early summer and is at present studying in Cairo. The missionaries are praying that nothing may prevent his getting his license to practice medicine.

A long newsy letter has been received from Miss Helen Walker telling of her activites at the close of last year in the school at Alexandria and something of the graduation of twenty-one girls. She was then transferred to Tanta where she has also been very happy in her work. She is most thankful for the year in Tanta as she feels she has learned a lot in countless ways about mission work. She has finished her first term and has been elected by the Mission and the Board to return to Egypt at the close of her furlough. She is planning to come home a little early on

account of the health of her father, who has been an invalid for some time.

The school at Fayoum has been having a very delightful entertainment which they call the Kindergarten Play-Day. The program made a big hit and the missionaries hope it may be the means of getting more pupils there next year so that they may learn the way of salvation. Many prayers were answered the day of the entertainment and they praise Him for His help.

April 13 was the great national holiday in Egypt. It is called "Shem-en-nisseem," which means "Smell the breezes;" and that is what everyone tries to do. From two o'clock A.M. on, the people were passing here going out to the fields to eat the picnic lunch they were carrying. Someone in every group had to act as servant and carry the basket of food on his or her head. Men, women and children were enjoying this annual outing to the utmost. Quite a number of them stopped and ate in the schoolyard. Mrs. Seiver and the Bible Women had been down with them most of the morning and Miss Bell had been going back and forth among them. Some of the women who were there had attended the school entertainment and all said they wanted to bring their girls to the school next year. The time has come when the school must make plans for the coming year and the prayer is that the missionaries may secure the teachers whom the Master has appointed to His work in this school. Many prayers have been answered as to the staff during the past year and they ask the help of our prayers in this phase of the work during the coming year. They have a

Teachers and Missionaries in Fayoum Girls' School.

very fine group of teachers, three of whom are members of the evangelistic band and go out to teach and preach in various homes every Sabbath after church.

THE SUDAN

Miss Blanche Soule, R.N., of Nasir has had a vacation in Egypt. She was in Alexandria for a time and visited some of the missionaries. She also stopped in Cairo, where she got her permit to reenter the Sudan. She greatly enjoyed her time in the single ladies' home; all were good and kind to her and she got to see all the missionaries in the city. She then went on to Assiut and spent the rest of her vacation in the Pressly Memorial Institute. There too she found the missionaries a fine, congenial group and it was a real joy and help to live with them for a time. Miss Soule felt the school was wonderfully blessed in its group of short term teachers. But wherever she went she learned that the missionaries were trying to solve the difficult problem of how to carry on the work with the reduced budget and still not let the work of the Kingdom suffer. She said: "It is hard to believe that it is God's will that anyone shall be cut off from the hearing and teaching of the Gospel." Miss Soule was very tired when she left the Sudan for her vacation but is so happy and thankful that the Lord brought her to Nasir.

INDIA

Letters from India give a little insight to the work that is being carried on there. Miss Elizabeth McConnell, R.N., writes of her winter's work in Zafarwal. She finds Miss Nancy Hadley a lovely Christian character and feels she has been highly privileged in being permitted to live and work with her during the past six months. She tells of two women who not only have a Women's Missionary Society in their own village but have started a society in another village. "They work for Christ for love, receiving nothing in a financial way for their efforts." Miss McConnell has now gone to Landour and finds the weather cold and uncomfortable. There was a severe storm and the roads were white with hailstones. After two hours of thunder, lightning and hail the storm broke and there was a gorgeous sunset. The sky was beautiful. All the gorgeous shades one reads about but very seldom sees were present. A rainbow completed a perfect picture.

Another missionary reported the weather delightful at the time of writing. The air was redolent with the perfume of a hundred flowers and the orange trees were in bloom. The days were warming up and she said her heart grew faint as she thought of the weeks and months ahead and their awful heat. They have only about three weeks of this perfect weather when nights and mornings are cool and days warm and in another week or two they would be gasping for breath.

Some of the workers have had a busy season in camp. One missionary started giving out medicine and the first thing she knew she had rather a large dispensary on her hands considering that she was a nurse rather than a doctor and all she had with which to buy medicine was her own money. Nevertheless there was a great deal she could do to help people and that helped to make friends and bring people into the tents during the rain when the roads were too wet for the missionaries to go to them. They would hear the Gospel message before they received medicine. Besides the ever-present infected eyes and infected wounds there were bad ears and a great many had cases of ringworm, not to mention fever and other ailments.

The many friends of Miss Emma Dean Anderson will be glad to

know that she is well and happy as ever in her work. She is carrying on her dispensary and her native doctor is very capable and has the confidence of the people. They are kept very busy and Miss Anderson is so thankful that she was directed to take up work in Chakwal as she believes God wanted her to settle there and give the Gospel message to those people. She said: "I went forward in faith trusting God for all I needed for medicine and evangelistic work and there has simply been no lack and no anxiety. The last few days after closing the dispensary I have taken my nurse, Bible Woman and evangelist and gone out into the villages. We visited eight villages and gave the Gospel message to 552 people. I hired a horse and cart six days for Rs. 10 and as we had a good horse and driver we got on nicely. I enjoyed getting out into the country and seeing the green fields of wheat after seeing nothing but brick walls since I returned from Annual Meeting."

Another missionary asks us to pray that they may be divinely guided in all their plans and work; also that their teachers, pastors, Bible Women and servants may be kept from sin and may be blest in their service.

THANK OFFERING DEPARTMENT

(Continued from page 599)

with what we sacrifice, not by what we can easily spare."

"Giving and living for Christ are usually so closely allied that one follows the other as the night follows day, especially when giving comes first."

SENIOR LIFE MEMBERS

$25.00 Each

April 1, 1936 to May 1, 1936

4. To the memory of their beloved mother, Mrs. R. J. Brown. By her children, R. J., Jr., and Edna, Hamilton, O.
5. Mrs. Marion G. Donaldson.....Carrollton, O.
   By Scroggsfield, Ohio, W.M.S.
6. Milly Crooks....New Kensington, Pa.
   By Dorothy Hankey, in memory of Elinor Kaufman.
7. Mrs. W. P. Lauster..Kittanning, Pa.
8. Mrs. Bertha Allbright.....Pretty Prairie, Kans.
   By her mother, Mrs. Paul Young.
9. Mrs. Raymond P. McClure..... Edgewood, Pa.
   By Mrs. J. L. Ross
10. Lois Martin.....Steubenville, O.
    By Mrs. George Ewing
11. Mrs. Harry C. Ewing..... Steubenville, O.
    By her husband

LIFE DIRECTORSHIPS

$300 Each

April 1, 1936 to May 1, 1936

1. Mrs. Sarah Crowe Parker..... Philadelphia, Pa.
   By Philadelphia Presbyterial in Commemoration of its Golden Jubilee.
2. Mrs. Jennie McLean, In Memoriam
   By her daughters, Mrs. Martha Scott and Mary N. McLean, in commemoration of Philadelphia Presbyterial's Golden Jubilee.

JUNIOR DEPARTMENT

Mrs. W. R. McMunn, Secretary, 302 Hastings Ave., Oakdale, Pa.

GAINED OR LOST?

The following table was prepared from the figures furnished by the Annual Report of the Junior societies for the year ended March 31, 1936. This table of figures, compiled each year, shows the Presbyterials that win the Silver Trophy Cups for the year. We were sorry to report a loss of Junior membership to the St. Louis convention. A study of the table will show which Presbyterials were responsible for the loss and where that loss was greatest. The actual number of members lost is given where these amounted to twenty or more.

Presbyterials found under the "Lost" column are urgently requested to investigate the condition of Junior Work in their Presbyterials. A number of these have been in the "Lost" column for several years. New zeal and energy applied to Junior Work will place them in the "Gained" column next year. A normal growth is to be expected wherever there is life. Some of the losses are very small and are not regarded as due to any lack of interest. Presbyterials not listed were not counted in the Trophy Cup Contest because of the failure of their Presbyterial Junior Secretaries to send reports for one of the past two years.

GAINED

	Per Cent	Members
1. Albany	5.5	.....
2. Argyl	6	.....
3. Beaver Valley	11	31
4. Boston	9	.....
5. Butler	8.9	52
6. Caledonia	16	22
7. Chartiers	.05	.....
8. Chicago	13	22
9. Cleveland	18.9	171
10. College Springs	13	.....
11. Colorado	1.8	.....
12. Conemaugh	12	33
13. Hudson	7.2	.....
14. Kiskiminetas	20	61
15. Los Angeles	41	48
16. Monmouth	12.9	34
17. Monongahela	4	38
18. Nebraska	4	.....
19. First Ohio	2	.....
20. San Francisco	57	37
21. Spokane	21	20
22. Westmoreland	14	33
23. Wheeling	5	.....
24. Xenia	13	26

LOST

	Per Cent	Members
1. Allegheny	4.9	44
2. Big Spring	32	32
3. Cedar Rapids	4	.....
4. Delaware	4	.....
5. Des Moines	11	29
6. Detroit	1.5	.....
7. Southern Ill.	1	.....
8. Indiana	20	28
9. Kansas City	55	64
10. Lake	17	75
11. Mansfield	5.2	.....
12. Mercer	24	48
13. Muskingum	24	65
14. Ohio N. W.	17	.....
15. Oregon	19	35
16. Philadelphia	17	105
17. Puget Sound	24	27
18. Rock Island	30	33
19. Steubenville	26	32
20. Tennessee	25	73
21. Wisconsin	39	46

The Silver Trophy Cups awarded at the St. Louis convention were as follows: Class 1. Cleveland, 18.9%. Class 2. San Francisco, 57%.

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 905 Publication Bldg., Pittsburgh, Pa.

THE USE OF MARIHUANA

We seem to be tragically ignorant of and dangerously blind to the nature of the drug, Marihuana, and its increased use in cigarettes. Marihuana, commonly called Indian Hemp, also known as Loco Weed and Hashish, is a poisonous weed from which a soft brown resin is extracted which contains a very dangerous narcotic. This narcotic is used by its addicts in various ways and is now being marketed in cigarettes under such names as "Muggles", "Reefers", "Mooters", etc., a terrifying menace to both those who know what they are smoking and especially to those who may use these cigarettes not knowing the unusual danger of this drug.

Marihuana is a powerful stimulant and has the reactions that follow such stimulation. It also has a peculiar physiological effect which produces exaltation generally followed by extreme depression with a derangement of the central nervous system. Often the addict has vivid and bizarre dreams, sometimes pleasant, sometimes terrifying. Convulsions and acute mania may follow other symptoms of addiction while continued use produces a state of blind rage in which the victim of the drug will commit horrible crimes. This has led to Marihuana being called "The Killer Drug," and the police of our large cities report that many crimes are traceable to its use, which once was confined to the Mexican border but now has spread across the country. The addict also suffers a decided moral breakdown. He becomes untrustworthy and unscrupulous, will lie and steal and is likely to drift into the companionship and the ways of the underworld of his town or city where he is a tool of the gangster and that sort. Many cases of assault, rape and robbery are the work of Marihuana users.

The United States is given as one of the three countries where addiction to this drug is the most serious, the other two countries being Egypt and Siam. The plant, Indian Hemp, is not indigenous to this country but has been found growing wild in almost every state and is cultivated commercially in some states. There is no Federal law to outlaw either the production, sale or use of the weed for it is claimed that constitutional limitations prevent the passage of such restrictions. So the states individually must legislate against it as 34 states have already done, but these laws are not uniform, and should be, so that the growing plants, the sale of the drug and its possession would have adequate restriction and the law adequate enforcement power and funds. Large cities in the 14 states without state regulation can and should have ordinances which would give the police the right and the power to deal with the traffic which is causing so much anxiety because of its relation to moral delinquency and crime. Particularly is the traffic widening its scope and gaining its new and permanent victims among the high school and college crowd for such cigarettes offer a new thrill and are a temptation to those already influenced by the effects of nicotine.

Warn those whom you know and love against this evil.

If you are interested to know further details about Marihuana, write to this department for a four page folder on the subject put out by the International Narcotic Education Association. Also the leaflet, "Snow"? "Needle"? "Jigger"?

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

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Program Props, 3c or 2 for 5c.
Our Alien Neighbors, 3c.
Our Work Among the Aliens, 2c.
The Missionary Review of the World, June 1935 issue, 25c. (A limited supply).
New Americans Today, 10c.

This last mentioned is a pamphlet containing the addresses (condensed) and findings of an Interdenominational Conference on Work with New Americans held in Chicago last November. We quote from the Foreword:—"In all the history of home missions no specific field has called forth a more extended or greater wealth of disinterested service than the work with New Americans. With the events following the Great War and particularly the cutting down of immigration the churches are confronted by a new situation."

The Conference made unmistakably clear that the situation among New Americans today demands the continuing interest and, now more than ever, resourceful service of the churches and missionary agencies.

Following is the table of contents:

The Immigration Movement of the Last Two Decades—*Prof. Murray H. Leiffer, Ph.D.*

The Present Religious Situation among New Americans: The Hungarians—*Prof. Frank Kovach.*

The Religious Situation among the Italians—*Rev. Ralph A. Mautone, Ph.D.*

The Religious Situation among the Czechoslovaks in America—*Rev. Edward Catlos.*

Spiritual Assets of the Poles—*Rev. M. S. Lesik.*

The Mexicans, Their Spiritual Assets—*Rev. William B. O'Neill.*

Policies and Programs of Foreign Language Churches for the Next Decade—*Rev. Emil Kontz.*

The Neighborhood House, A Field of Adventure—*Rev. Ralph Cummins.*

Policies of Church City Societies and the Larger City Strategy in Relation to New Americans — *Rev. Charles H. Sears.*

My Observations after Fifty Years —*Prof. Edward A. Steiner.*

Findings of the Interdenominational Conference on Work with New Americans.

TRIBUTES

MRS. ARTHUR H. ROSENFELDER

The Woman's Missionary Society of the Emsworth United Presbyterian Church wishes to pay a loving tribute to the memory of Mrs. Arthur H. Rosenfelder, who for many years had proved her devotion to the work of the Lord. She has now learned that her labours for the Kingdom of God were not in vain.

Her long illness had deprived her many friends of her genial companionship for many months, but we shall always remember her as one with a rare gift for friendliness and ever ready to do what she could.

We commend her bereaved husband, son, mother, and sister to their Heavenly Father, whose love never faileth and whose peace passeth all understanding.

Mrs. Lydia J. Eicher
Mrs. Edna Davis
Mrs. Frances H. Trimble

ELLA SMITH PHILLIPPS

"The pilgrims went up and followed one another in at the beautiful gate of the City." Once more a friend beloved and fellow-worker has left us. Ella Smith Phillipps entered in at "the beautiful gate" March sixteenth. She came to us a bride from New Wilmington, fifty-three years ago, won by a son of the congregation.

Through these years her life has greatly enriched the lives of others in home, and neighborhood, and church. The lives of her five daughters testify to her faithfulness as a mother. She was for twenty years treasurer of the Northfield, Ohio Women's Missionary Society which pays this tribute of love to her memory.

Marion MacArthur
Mrs. H. G. Snodgrass
Committee

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

*Miss Emma Dean Anderson, 1881—Chakwal, North India
**Mrs. W. T. Anderson—Sialkot City
Miss Ruth Ardrey, 1924—Sialkot City
Miss Hazel Bennett, 1908—Gujranwala
Miss Roma B. Beatty, 1909—Badomali
Miss Minnie E. Beatty, 1912—Abbottabad
Miss Lois Boyd, 1918—Pasrur
Miss N. Addaline Brandon, 1931—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Lois Buchanan, 1910—Pathankot
Miss Marie Cash, 1926—Sialkot City
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Laurella G. Dickson, 1897—Pasrur
Miss Ella M. Gordon, 1893—Campbellpur
Miss Vida J. Graham, 1922—Pathankot
Miss Nancy Hadley, 1904—Zafarwal
Miss Evva P. Hartig, R.N., 1924—Jhelum
Miss Kate A. Hill, 1896—Sialkot City
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Pasrur
Miss Sarah Jane Lamont, 1928—Sialkot City
Miss Mary Frances Lincoln, R.N., 1920—Sargodha
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931—Zafarwall
Miss Maude M. Miller, 1925—Sheikhupura
Miss Henrietta Moore, 1898—Pathankot
Miss Sara A. Moore, 1917—Pathankot
Miss Margaret L. Murdoch, 1924—Campbellpur
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Helen C. Sharp, M.D., 1932—Sialkot City
Miss Rose Shereda, 1928—Sargodha
Miss Kate E. Spencer, 1918—Sargodha
Miss Georgia Wengert, 1920—South Sargodha

(*) Retired; (**) Volunteer Worker.

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Miss Mary J. Campbell, 1884—211 Mamillah Rd., Jerusalem, Palestine

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Miss Kathryn Beattie, 1920,—R. D. 1, Janesville, Wis.
Miss Rebecca Jean Black, 1921—Petrolia, Pa.
Miss Margaret Fehlman, 1918,—Crown Point, Indiana
Miss Betsy Fleming, 1918—6549 Emerald Ave., Chicago, Ill.
Miss Eva M. Hewitt, 1930—Hillsboro, N. Dakota
Miss Zarra S. Hoon, 1921—Milton, Oregon
Miss Janette Howland, 1921—Walton, N. Y.
Miss Olive Laing, 1912,—46 N. Duane Ave., Crafton, Pittsburgh, Pa.
Miss Lillian McConnell, 1902—c/o Mrs. W. J. Mitchell, 508 Wildwood Ave. New Castle, Pa.
Miss Jean Morrison, 1895—Oskaloosa, Iowa
Miss Marian T. Peterson, 1930—1221 Lafond St., St. Paul, Minn.
Miss Willa Ramsey, 1921—c/o Rev. F. G. Wright, R. D. 1, Irwin, Pa.
Miss Vivian L. Trimble, 1921—Blanchard, Iowa
Miss Helen V. Weede, 1928—514 N. Broadway, Sterling, Kans.
Miss Dora Whitely, 1911—227 N. Jefferson St., Canonsburg, Pa.

RETIRED

Miss Mary A. Lawrence, 1893—c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891—134 W. 7th St., Rushville, Ind.
Miss Elizabeth McCahon, 1875—c/o U. P. Home for the Aged, Wilkinsburg, Pa.
Miss Rosa McCullough, 1879—Greenwood, Jackson Co., Mo
Dr. Maria White, 1886—Memorial Home, Penney Farms, Fla.

EGYPT

Miss Ella M. Barnes, 1911—Cairo
Miss Margaret A. Bell, 1901—Fayoum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Miss Leota Cabeen, 1909—Alexandria
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Miss Mary F. Dawson, 1922—Cairo
Mrs. Ada A. Dunlap, 1924—Assiut
Miss Lucia Dwight, 1919—Beni Suef
Miss Minnehaha Finney, 1894—Mansura
Miss Alta G. French, 1925—Beni Suef
Miss Elsie French, 1909—Cairo
Miss Alice Grimes, 1924—Minia
Miss Rena L. Hogg, 1899—Assiut
Miss Lois D. Kingan, 1926—Benha
Miss Bernice L. Knowles, 1932—Assiut
Miss E. Roxy Martin, 1901—Cairo
Miss Dora B. Mason, 1918—Assiut
Miss Ruth McCleery, 1931—Tanta
Miss Jeannette McCrory, 1916—Minia
Miss M. Evelyn McFarland, 1919—Cairo
Miss Carol E. McMillan, 1906—Tanta
Miss Sara B. Meloy, 1923—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Luxor
Miss Frances M. Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Mrs. Rachel Tracy Seiver, 1925—Fayoum
Miss Edna B. Sherriff, 1920—Cairo
Miss Isabel Simpson, 1931—Cairo
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Nellie C. Smith, 1911—Cairo
Miss Marie F. Tait, 1925—Zagazig
Miss Mary L. Thompson, 1917—Assiut
Miss Ethel L. Weed, 1919—Alexandria
Miss Elizabeth S. White, 1924—Alexandria
Miss Ida B. Whiteside, 1918—Luxor
Miss Ruth Mary Williamson, 1924—Tanta
Miss Elizabeth Wilson, 1932—Fayoum
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Zagazig
Miss Ruth A. Work, 1904—Assiut

NOW IN THIS COUNTRY

Miss Davida Finney, 1914—111 E. First St., Springfield, Ohio
Miss Martha C. Glass, 1921—809 East 2nd Ave., Monmouth, Illinois
Miss Eulalia D. Grether, 1929—435 East 11th St., Loveland, Colorado
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Lucy Lightowler, 1921—3044½ Mickle St., Camden, N. J.
Miss Helen J. Martin, 1915—513 East End Ave., Wilkinsburg, Pa.
Miss Lillian McClelland, 1923—168 Chatham Road, Asheville, N. Carolina
Miss Helen J. Noordewier, 1921—1104 Sigsbee St., S. E., Grand Rapids, Mich.
Miss Laura B. Walker, 1904, c/o Mrs. H. C. Morledge, 1109 McClure Ave., Munhall, Pa.
Miss Helen May Walker, 1930,—517 Linden St., Ann Arbor, Mich.
Miss Laura Wright, 1921—Morning Sun, Ohio

THE SUDAN

Miss Mary E. Coie, 1919—Khartum North
Miss Marguerite McClellan, 1926—Khartum North
Miss Mary Jane McKnight, 1922—Khartum North
Miss E. Verna Pillow, 1930—Omdurman
Miss C. Blanche Soule, R.N., 1921—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

NOW IN THIS COUNTRY

Miss Una Coie, 1918—% E. B. Kinne, Blockton, Iowa
Miss Elsie E. Grove, 1912—Caroline Blvd., R. D. 3, Poughkeepsie, N. Y.
Miss Ray Huffman, R.N., 1924—315 E. Fourth St., Oklahoma City, Oklahoma
Miss Aulora R. McIntyre, 1911—Lenox, Iowa

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920.....Addis Ababa
Miss Isabel Blair, 1922.....%Girls Boarding School, ...Khartum North, The Sudan
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Miss Elizabeth McKibben, R.N., 1924.....Martha McKeown Hospital, Tanta, Egypt
Miss Ruth Nichol, 1933.....Assiut, Egypt
Miss Florence D. White, 1922.....Addis Ababa

NOW IN THIS COUNTRY

Miss Dora B. Arveson, R.N., 1930.....1506 E. 23rd St., Minneapolis, Minn.
Mrs. Ruth L. Walker, 1923.....Connoquenessing, Pa.

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Dr. and Mrs. H. J. Wilson, 1528 Clifton St., — Columbus, Ohio

(*) Retired from active service.

WHAT IF CHRIST HAD SAID:

"Blessed are the proud: for they shall inherit the earth."

"Blessed are they who stir up strife: for they shall be called the children of God."

"Blessed are the cruel: for they shall obtain mercy."

"If ye love Me, break My commandments."

"Ye are My friends, if ye do whatsoever pleases you."

"Ye can serve two masters—ye can serve God and mammon."

"Ye are the light of the world; but ye need not shine."

"Lay up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

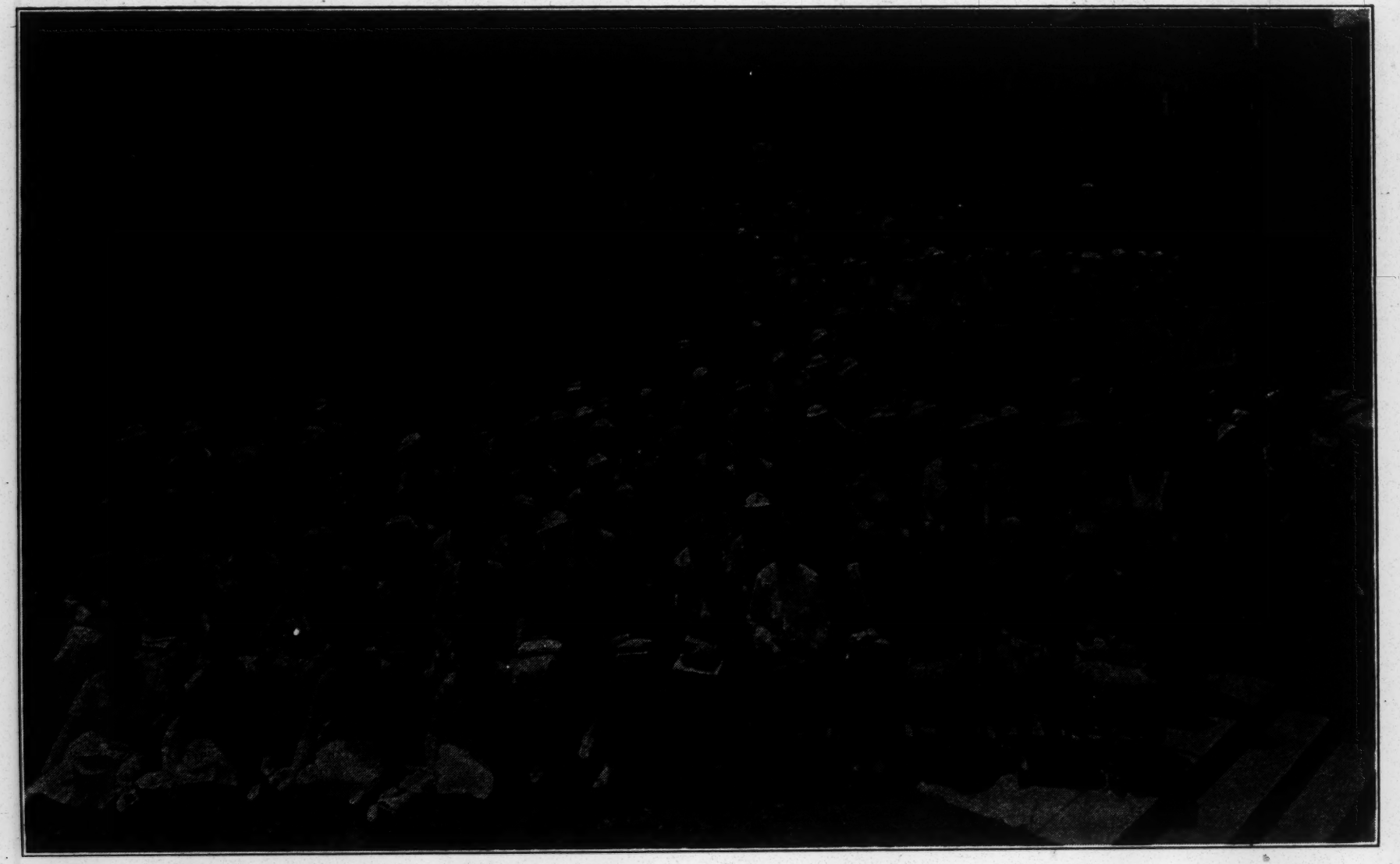
"Ye are My witnesses; but ye need not testify."

"Stay at home, and preach the Gospel to no one."

BUT HE DID NOT

Mrs. Charles Wright Fulton,
Secretary of Prayer Groups.

A LITTLE TIME APART



The Annual Convention of the Women's General Missionary Society, Saint Louis, Mo., May 22-26, 1936.